

CITY OF SAN FRANCISCO

ORACLE



25¢ PRESENTATION

CARL ROGERS · ALAN WATTS · HERMAN KAHN

25¢ BAY AREA · ELSEWHERE 35¢

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FINAL CITY

They grow wherever there is water.
From the sea they mostly look white. Thin concrete skin over bay-shores, lake shores, riverbanks. Barnacles on a sea rock?

Dome of foul air full of radio squeaks and TV signals, foulness flowing into the very waters that made them come to be. "Hard, flat, incurable sore," Baltimore, James Agee.

Inside millions of terrified Beings scurry about through senseless mazes of tunnels and lanes. The noise is unendurable. Every sense is insulted. Everybody rushing about on some incomprehensible errand someone forced him to do at pain of death. "Faces insane with Purpose," William Burroughs.

Designed to protect everyone inside from everything outside, ("country" they called it) gradually there was no "outside." Lots of danger, in.

Now these things, Cities, kept getting bigger and bigger and faster and faster, the people getting more and more crazed. Finally a lot of them couldn't do it anymore, you see them in giant madhouses scrubbing a single marble step for 20 years, or the guy who wants to set the record for most wallets in "Leather Therapy," makes only one kind, a fast kind, can't get him to stop for lunch some days.

Leads to Final City, Tap City, any one of a dozen ways. Temperature Inversion in London 1962 killed 5,000 in 3 days -- mostly old folks or folks with lung trouble anyway, but they took to thinking about it, measuring it, and figured if the trapped air hung for 5 days, instead of 3, it would do in the whole population, man and boy. 7 million, give or take a couple thousand.

Water does it in 5 days, too, many cities so vulnerable \$50 worth of TNT in just the right place (there is only one aqueduct feeding City after City after City), then all the taps would just not drip anymore. Millions killing each other for a cup of water. Or every summer of the world 3 inches of rainfall in 24 hours or so, and Chicago just stops. Elevators don't run, electrical centers short out, basements flood: "Wiped out," they say, bewildered. "\$5,000 for the game room, not even counting the pool table. I can't understand it, never happened before." Every summer of the world.

Not many years ago the guy in New York who watched the water-pressure guages all night was suddenly terrified to see every dial leaping about like crazy. He ran around twisting dials and pressing buttons, then everything went crazy again and he had to turn all back to "Normal" they call it. Took several days to figure it out. It happened on the first commercial of the I Love Lucy show. Everybody in New York getting up and flushing the toilet at the exact moment. They had to put a TV set in the water-pressure control room so he'd be ready. Got so he could play it just dandy, like an organ.

Leads to Final City, Tap City. You don't even have to figure the Atom Bomb.

CAP CITY

"The trouble with organization is it's just like perfection, the more you have the more you want," said Gertrude Stein.

City is so Human. It may well be our tragic flaw, seeing City as our Mindless Evolution, irreversible, Man's way of changing, not Biological? Is he doomed to overspecialize this way? City for Man like the Pterodactyl flew his huge carcass with his little finger? Pinky finally 6 feet long and a web of skin for wing, till not enough animals big enough to feed him and he cashed in?

Who knows? Enough Doomstalk. What to do? Today?

II

Co-lively

No use going through Sociological crap how breakdown of family-church-community-morals "we lost our roots" cause fidgety kids in the suburbs, build huge head-shrink industry, drives us all to dope. Let 10 grand a year people in Universities and Buck's County Mansions grind out their huge sad books on "Grants" they call them, and let these books sit unreadable on more and more inaccessible library shelves. There is not enough time.

Instead, look at spontaneous solutions now being created by hundreds of thousands of kids who woke up early, finally, wised up to the big scam.

I remember a 1959 gathering in Big Sur with Kerouac, McClure, Neil Cassidy, me, Lenore Kandel, Kirby Doyle, Ferlinghetti, and all assorted manner of minstrels and painters, their ladies and kids. Every one of us had the same car. A Jeep Station wagon, variously equipped for various survival patterns, not planned, the car, it was just that that Jeep Station wagon, then, got the job done.

It was like a funny train, 6 cars long, without couplings, but Kerouac did have his famous Brakeman's lantern.

Today it's even more exciting, far more general and creative. VW buses, Campers, Ford and Chevy Econo-wagon type things, retired Hearses, delivery trucks, I'd really like to have one of those red Gallonno Linen-service outfits, and the all-time champ still has to be Kesey's "Further" bus with its ball-park size square-baffled speaker on outrageous roof.

Inside these outfits are 6 to 15 folks, on their way. Where? That's what's being invented. We'll have to wait. "Naturally you cannot think about, you cannot formulate a thing until after that thing has been made," said Gertrude the Wise.

The living-groups, the houses, are even more interesting, not so much because they're so new, every group of immigrants has had to band together to save world and money, but because the style is gradually taking on a very workable and beautiful form. When the fuzz decided to rid the Hashbury of the Hippies they made 68 citations for breaking of codes, and only 12 of these were Hippie pads. How pleased we were. But how awful to discover our neighbors, those sweet square types, are so very filthy?

When they did succeed in busting the major Digger house (which on several occasions managed to get free bunks for 300 homeless tired people), the Diggers' answer was to start 30 more such establishments, stretching, on this coast, from somewhere near Santa Barbara to Oregon border, and as far East as New Jersey. The addresses are now not findable in the Chronicle. The sizes are smaller but the total capacity is greater. Who wants to sleep in a bunkroom with 300 people? Also, the vow is: bust a Digger House and we start 30 more. 30 seemed like a good number. Why not?

But it brings up a word problem of great importance, at least to me, the Poet being a Namer of things, what are we to call these homes, these buses and cars, these groups?

"Communes?" The vision of red-necked senators and their dim brains making us all into "Commies" (another word they only will ever know as "bad" - they don't even care why anymore). "Co-op," though blamelessly American and so forth, is, I'm afraid, too square.

Others object to "Digger-Pad," they're on their own macrobiotic kick, shave their heads, and (though frugal) don't want to tear up dollars and shower the shards on the heads of the NY Stock Exchange.

I suggest the word "Co-lively." Those who've suggested "Tribe" have forgotten that you're born into a tribe, no Shoshone in his right mind would wander into Sioux camp unless he had pretty well figured out something to say to that chief. The other rejected words I will spare you. Try them out.

But you can say "Co-lively." "Why don't you fall by our colively in Mendocino?" Or, "Let's take our colively boat to Mexico, man, this fog is really bringing me down." Or, "There's a pretty corner on our colively ranch where you guys could set up just the scene you're talking about."

Co-Liveliness in thousands of buses and cars and campsites and mountains and stream-sides and City Pads. The already invented or being-invented answer to Final City, Tap City. The way out is out.

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BREBERRY



At the outset let me say, having just made a brief excursion back to the area in which I grew up (West Texas, New Mexico), that one of the most noteworthy things about the existence of the new drop cities (New Buffalo, Drop City and Drop City South, at Taos, N.M., Trinidad, Colo., and Placitas, N.M., respectfully) is the courage on the part of the people (families) who are attempting to establish them.

Of course hostility is evident almost everywhere in whatever venture people who have dropped out and dropped into the bag of Love and Responsibility, but, because of the geographical isolation (relative) they are more easily discernable Targets.

So called "building inspectors" who have probably never before shown up in such small, primarily Spanish-American communities as Placitas, now do so. Although to this point, it is my impression that official harassment has been as minimal as one might expect--given the circumstances of the revolution.

And, equally, in terms of the geography of the Southwest, there is some great amount of idealism and courage in attempting to construct self-sustaining communities in such an arid environment. Here, of course, the local Indians and the Spanish-Americans, as I have been told, have been of some help, and, if this kind of detente between the communes and the native populaces is expanded and nourished, undoubtedly there will be even more rewarding instances of these exchanges.

Let me say that, as far as I know, the two indigenous groups I have just mentioned are, also, on the whole receptive to what these people are attempting. Economically the three groups are similar (poor, monetarily, for the most part) and certainly in the general sense of the center of their attentions being at least away from the geometrical progression of self-aggrandizing materialism, they are compatible, albeit the forms of sacrament and/or disciplines may vary widely.

Out of this--fortunately comes humerous anecdotes. I was told (apocryphal?) that the idea someone had at New Buffalo of giving a new litter of puppies away to the neighboring Indians was discarded when they were told that the dogs were not "fat enough." The implication being clear. But such things are necessary in the evolution of the communities.

What is important is that despite whatever Apparent Realities, either for better or worse, the fact that such a detente is possible and that inter-

action is taking place. Surely, these are the first "Americans" who have not approached these people with the hypocracies of superiority, noblesse oblige, condescension, and exploitation with the exception of the few in the Southwest who have always shared a respect and love for what was of value in their traditions, such as LaFarge, D.H. Lawrence, Aldous Huxley, etc.

To this point I have been speaking in relatively general terms, but I would like to take up several points crucial to any evaluation of the drop cities.

First, the type of people who inhabit them. Timothy Leary maintains that in any tribal or communal attempt, the heterosexual, traditional man/woman (husband/wife, etc.) relationship must be the core around which this must be built, if it is to remain secure and self-perpetuating. I agree.

This is certainly true of Drop City South. There the core and the reality of the City are the families. Perhaps greater maturity plays a part here. In the sense that these men and women have been through and explored the possibilities of the bourgeois type of family life in America, and consequently, as one friend expressed it, they have to make it work. And, remember, these are families and as with the earliest settlers, given certain crucial distinctions, are people with a great deal they could lose, already having forsaken the illusory comforts which, for example, suburbia affords.

It is obvious that frequently younger men and women can, depending on the individual, rationalize or justify a kind of insurance psychology that would dictate that when the going gets really tough, they can simply leave.

Not so, obviously, with the man and wife and their children who have put a great deal of love and labor into constructing their relationship inextricably within the context of the commune they have created. There is no going South for them in the winter. They do not want to leave their homes. And whether or not one believes in the validity of teaching by example it is these core family units that can supply the example.

I would of course maintain that there is much efficacy in the example one might set for another, surely for a younger person. The Master and the worshipful Acolyte and the perpetuation of this cycle is as old as civilization.

When visiting my very old and dear friends at Drop City South, the most embryonic of these communities, it was obvious that the majority of the work being done on their domes, in this case

a variation on the geodesic dome, constructed of wood, overlaid with flattened car tops, multi-colored, was by the family men.

I must admit to being somewhat critical of some of the younger people, single, who were on their own trips, but even so, one could easily discern that these younger men and women had charged these more mature men and women, and they themselves, with the challenge of seeing them continue on.

Or, that in the same manner one might test his or her parents for the trueness of their love, here too the younger persons were involved in just such a test. I think one could accurately say that this would work in any such attempt. For anyone thinking of beginning this difficult kind of work, albeit a labor of great love and devotion, he or she or they should certainly be apprised of the great responsibility they have towards the young in securing the success of the City.

It almost goes without saying one would be acting with a greater ethic not to begin such work if, in examining oneself or the conditions or any combination of same, the possibility of the completion of the city would be a tenuous one.

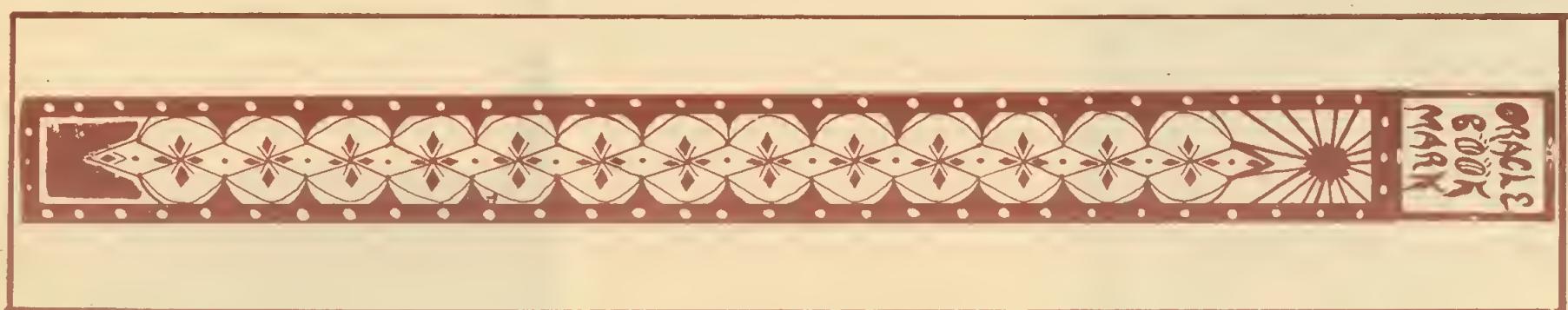
Secondly, one is confronted with the religious or sacramental. The use of psychedelics is inextricably bound up with both the changes in the individuals which lead to their initial dropping out and in the nature of the communities. And while the perhaps infinity of possibilities for the trip of any given person(ality) cannot ever be overemphasized, again the family, the family bags and the others, is itself a kind of liturgy which is necessarily going to condition the various psychedelic experiences.

It is of course not necessary for anyone in any of the communities to use psychedelics. Most have at one time or another, but my impression seems to be, and at Drop City South, I heard Steve Katona, one of its founders, say as much, that the evolution and development of the Tribe's or Family's interpersonal relationships had grown, due to the huge task involved, into such a profound entrustment that for many of these people the use of psychedelics had diminished greatly, if not altogether disappeared.

Diet seems to vary widely. Not perhaps as widely as the neighborhood supermarket would appear to offer, but whether the particular individuals might be on macrobiotic or vegetarian, etc., diets, there appears to have been ample food available to the members. *cont. on pg. 24*



DION 4



SALEM

Kairos means
Eternity breaking
through into Time

History unfolding like a bursting star. The present opening upon itself so that every scientist may become a seer, every academic a prophet. Kairos. A time when ten thousand voices in a multitude of strange new tongues struggle to utter a single thought: *The atom's soul is nothing but energy. Spirit blazes in the dullest clay. The life of every man--the heart of it--is pure and holy joy.*

How can we speak of joy on this dark and suffering planet? How can we speak of anything else? We have heard enough despair. We have heard enough clever restatement of the same sick old doctrine of Original Sin. Those who dismay at humanity's condition have had their turn upon the stage. They have offered intricate critiques, sinuous analyses of everything that is wrong with mankind, leaving unanswered only the questions they have almost forgotten how to ask: What do we do now? How do we change it all? How do we act to make our society and ourselves whole? At a time when at last we have all the means at hand to end war, poverty and racial insanity, the prophets of despair discover no vision large enough to lead men to the merely possible.

This is a time for action, not analysis. No man can sleep secure while others suffer. Every one of us must go on working in the usual social and political ways to help reduce the fever that saps men of their natural joy. But this is not enough. We must not merely ameliorate man's heritage of pain; we must create anew. We must not merely analyze maladies; we must show people the way towards their own true selves so that, filled with the joy of learning, loving and being, they will study hatred and war no more. We must build new societies that seek, not empires on the face of the earth, but ever-receding frontiers in the infinitely rich and varied common countryside of humanity.

Listen to the new voices in a time of *kairos*. Here is what they are saying: Ever since the race of man first learned to think and hope, men have been haunted by an irrepressible dream--that the limits of human ability lie beyond the boundaries of the imagination; that every human being uses only a fraction of his abilities; that there must be some way for everyone to achieve far more of what is truly his to achieve. History's greatest prophets, mystics and saints have dreamed even more boldly, saying that all men are somehow one with God. The dream has survived history's failures, ironies and uneven triumphs, sustained more by intuition than by facts.

Now, however, the facts are beginning to come in. Science has at last turned its attention to the central questions of human capabilities. Looking deep into the brain, it finds unsuspected wave forms so subtle and complex as to suggest that, for all practical purposes, the human creative capacity is infinite. Looking afresh into human action, it finds new ways for ordinary people to achieve what appear to be miracles of feeling and doing. It is a beginning, a glimmering, a curtain opening: What the mystics promised is upon us now, not out on some apocalyptic plain, but in the laboratory, the church, the classroom, the home. Here is the century's biggest news. If we read it right, life on this planet will never again be the same.

We speak for scientists, religious leaders, educators and interested citizens who have cast their lot with the future. We believe that all men somehow possess a divine potentiality; that ways may be worked out--specific, systematic ways--to help, not the few, but the many towards a vastly expanded capacity to learn, to love, to feel deeply and to create. We reject the tired dualism that seeks God and human potentialities by denying the joys of the senses, the immediacy of unpostponed life. We believe that most people can best find God and themselves through heightened awareness of the world, increased commitment to the eternal in time.

We believe, too, that, if the divine is present in the individual soul, it must be sought and found in men's institutions as well; for people will not readily achieve individual salvation without a saving society. We envisage no mass movement, for we do not see people in the mass; we look instead to revolution through constant interplay between individual and group, each changing the other.

The revolution has begun. Human life will be transformed. How it will be transformed is up to us.

by George B. Leonard
and Michael Murphy



EXTRAPOLATION

To develop the neglected sensory, interpersonal and depth aspects of human functioning, Esalen uses techniques such as Encounter Groups, Sensory Awakening experiments, Psychodrama, and Dream Theatre. The Oracle staff have formed an Esalen-led Group, where we are trying out these various techniques at first-hand. In a subsequent issue, we hope to give you a short anthology of the experiences of the various participants.

It seems to me that this is of more than academic interest - for if these tricks really work (and there is every indication that they do) then, they are a natural for our own people: we live in groups, in communes, and the group is the basic unit in the Esalen dynamic. This stuff has been used to straighten out straights - pass it on to heads to grow taller with, and it could be dynamite.

Gary Goldhill



PHOTOS: PAUL HERBERT.





One important reason for refusing to make predictions is that for the first time in history man is not only taking his future seriously but he has the adequate technology and power to shape and form that future. He's endeavoring to choose that future rather than simply living out some inevitable trend, and we don't know what he will choose. We don't know what man's relation to man will be in this country 32 years from now, but we can see certain possibilities.

Before I try to sketch some of those possibilities, I'd like to point to the greatest problem which man faces in the years to come. It's not the hydrogen bomb, fearful as that may be. It's not the population explosion, though the consequences of that are awful to contemplate. It is instead a problem which is rarely mentioned or discussed: the question of how much change the human being can accept, absorb and assimilate and the rate at which he can take it.

Can he keep up with the increasing rate of technological change or is there some point at which the human organism goes to pieces? Can he leave the static ways and the static guide lines which have dominated all of his history and adopt the process ways, the continual shangetness which must be his if he is to survive?

There is much to make us pessimistic about this if we consider the incredible difficulties in bringing about change in our great bureaucracies of government, education and religion. I think we've become hopeless when we see how frequently people take action which is clearly against their long-range welfare such as the resolute refusal to face up to the problem of the urban ghettos. We become disengaged.

But I see two elements on the other side of the balance. The first is the ability of the western democratic culture to respond appropriately at the very last cliff-hanging moment to those trends which challenge their survival. The second element I have observed often in individuals in therapy and intensive encounter groups, and in organizations. It is the magnetic attraction of the experience of change, of growth and fulfillment.

Growth Into Freedom

Even though growth may involve intense pain and suffering, once the individual or group has tasted the excitement of this change in them, persons are drawn to it as to a magnet. Once the degree of actualization has been savored, the individual or the group is willing to take the frightening risk of launching out into a world of process with few fixed landmarks where the direction is guided from within. So in this field of interpersonal relations, though there is much reason for despair, I believe that if our citizens experience something of the pain and risk of a growth toward personal enrichment, they will grasp for more. With this context of uncertainty about our ability or willingness to assimilate change, let's look at some of the specific areas of interpersonal relationships as they may be.

I want first to speak briefly about urban crowding and its possible effects. The world population will more than double in the next 32 years. A ghastly trend which will effect us in unknown ways. When I was in grammar school in 1915, it was easy to remember the population of the United States because it was 100 million. 52 years later it was 200 million. 22 years after that, it will be 300 million. By the year 2000, it will be somewhere between 320 and 340 million, though hopefully it will start to stabilize itself at about that time. The great bulk of these millions reside in a great megalopolis of which there will probably be three. One trend which we may

CARL ROGERS

follow is to crowd more and more closely together as we are now crowded in our ghettos. Such crowding has consequences.

Even in rats, as Calhoun has so vividly shown, over-crowding results in poor mothering, poor nest-building, bizarre sexual behavior, cannibalism and complete alienation. Some rats behave like zombies, paying no attention to others, coming out of their solitary burrows only for food. To me the resemblance to human behavior in crowded rooming house areas or the complete lack of involvement which permits people to watch long, drawn-out murder without so much as calling the police, with increasingly poor family relationships--these could be trends which will be carried even further by the year 2000.

Decentralized Cities

On the other hand, we could learn to decentralize our great urban areas to make them manageable. To provide not only for more efficiency, for warmer and more human interpersonal relationships. We could use more space, build smaller cities with great park and garden areas, devise plans for neighborhood building which would promote humanization not dehumanization. What will our choice be?

Then I want to speak about closeness and intimacy in the year 2000. In my estimation, one of the most rapidly growing social phenomena in the United States is the spread of the intensive group experience. Sensitivity training, basic encounter groups: the labels are unimportant. The growth of this phenomenon is rendered more striking when one realizes that it is a grass roots movement. There isn't a university, a foundation or a government organization which has given it any significant approval or support until the last few years. Yet it has permeated industry, is coming into education, is reaching families, professionals in the helping fields, and many other individuals. Why?

I believe it's because people, ordinary people, have discovered that it alleviates their aloneness and permits them to grow, to risk change. It brings persons into real relationships with persons. In our affluent society, survival needs are easily satisfied for most people. So for the first time the individual is free to become aware of his isolation. Aware of his alienation. Aware of the fact that he is during most of his life a role interacting with other roles, a mass meeting other masses. And for the first time he is aware that this is not a necessary tragedy of life; that he doesn't have to live out his days in this fashion. So he is seeking with great determination and inventiveness ways of modifying this existential loneliness.

New Group Techniques

Intensive group experience, perhaps the most significant social invention of this century is an important one of these ways. What will grow out of the current use of encounter groups, marathons, labs and the like? I have no idea what forms will proliferate out of these groups in the coming decades, but I believe men will discover new bases of intimacy which will be highly fulfilling. I believe there will be possibilities for the rapid development of closeness between persons--a closeness which is not artificial, that is real and deep and which will be well-suited to our increasing mobility of living. Temporary relationships will be able to achieve the richness and meaning which heretofore have been associated with life-long attachments.

There will be more awareness of what is going on within the person--an openness to all of one's experience. The sensory input of sound and taste and hearing and sight and smell. The richness of kaleidoscopically changing ideas and concepts. An openness to the wealth of feeling, positive, negative, ambivalent, intense and moderate towards oneself and towards others. There will be the development of a whole new style of communication in which the person can, in effect, say I am telling the way it is in me--my ideas, my desires, my hopes, my angers, my fears, my love, and where the response will be equally open. There will be experimenting with ways in which a whole person will communicate himself to another whole person. We will discover that security resides not in hiding oneself but in being more fully known, and consequently coming to know the other more fully. Monogamy will be something one chooses out of a crisis for privacy, not an isolation into which one is forced.

In all of this, I believe we will be experimenting with a new ideal of what man may become.

A model very sharply different from the historical view of man as a creature playing various appropriate roles. We seem to be aiming for a new reality in relationships, a new openness in communication. A love for each other which grows not out of romantic blindness but out of the profound respect which is nearly always engendered by reality in relationships.

I recognize that a good many individuals in our culture are frightened to the very depths of their being by this new picture of man, by this flowing, open, expressive, creative person. They might be able to stop this trend, or even reverse it. It's conceivable that we'll go into the manufactured images on TV, or we may insist more strongly than ever that teachers are teachers, parents are parents, bosses are manipulators, but we may rigidify every role and stereotype in new and more armor-plated ways. We may insist with new force that the only significant aspect to man is his rational and intellectual being and that nothing else matters. We may assert that he is a machine and no more.

Yet, I don't believe this will happen. The magnetism of the new man for which we are groping is too great. Much of what I say in the remainder of my talk is based

on the conviction that we are, for better or for worse, in labor pains and growth pains turning towards this new view of man as becoming and being the continuing growing process. Now what do the coming decades hold for us in the realm of intimacy between boy and girl, man and woman? Here, too, enormous forces are at work and choices are being made, which will not, I believe, be reversed by the year 2000.

In the first place, the trend toward greater freedom in sexual relationships in adolescents and in adults is likely to continue whether the direction frightens us or not. Many elements have conspired to bring about a change in such behavior and the advent of the pill is only one of these. It seems probable that sexual intimacy will be a part of going steady or of any continuing special interest in a member of the opposite sex. The attitude of prudence is fast dying out and sexual activity is seen as a potentially joyful and enriching part of a relationship. The attitude of possessiveness, of owning another person, historically has dominated sexual unions, is likely to be greatly diminished. It is certain that there will be enormous differences in the quality of these sexual relationships from those where sex is purely a physical contact which has almost the same solitary quality as masturbation to those in which the sexual aspect is an expression of an increasing caring, of feeling, of experiences, of interests, of each other.

By the year 2000 it will be quite feasible to assert that there will be no children in the union. By one of the several means currently under study, each individual will be assured of lasting infertility in early adolescence. It will take positive action, permissible only after a thoughtful decision, to re-establish fertility. This will reverse the present situation for only by positive action can one prevent conception. Also by that time, computerized matching of prospective partners will be far more sophisticated than it is today and will be of great help to an individual in finding a congenial companion of the opposite sex. Some of the temporary unions thus formed may be legalized as a type of marriage, with no permanent commitments, with no children and mutual agreement. And if the union breaks up, no legal accusation, no necessity for showing legal cause and no such thing as alimony.

It's becoming increasingly clear that a man-woman relationship will have permanency which satisfies the emotion, psychological, intellectual and physical needs of the partners. This means that the permanent marriage of the future will be even better than marriage in the present because the ideals

CONT. P24

2000

In the year of our Lord Jesus Christ 2000, the United States of America will no longer exist.

I am not given to prophecy but I think that one is reasonably certain.

Now, by the expression the United States of America, one can mean two quite different things. In the first place, one can mean the physical territory of North America now physically designated as the United States plus its biological and other geographical features: people, rivers, animals, plants, mountains, skies and clouds.

On the other hand, by the United States of America one can mean a political and sovereign state existing in competition with a number of other sovereign states distributed over the earth. And if the United States continues to exist in that sense and to be primarily identified with that meaning for much more than 10 years, we shall create in this world a holocaust.

There are so many ways of doing it: by the obvious ones of nuclear or biological warfare, by the less obvious ones of total depredation of the wild life, pollution of the atmosphere, poisoning of the waters so that we shall erode the natural resources upon which we depend. There are so many threats from so many different quarters when you consider just adding up nuclear warfare, biological warfare, overpopulation, bad conservation, racial strife, civil war; take your choice. Either one or any mixture of them and we shan't be here. That is to day that we shan't be here in the sense of a territory-a biological world. We may exist in some abstract sense like: "See I was right after all. Better dead than red."

Staying Alive

Now herein exactly lies the problem of the future. When I make prophecies from a purely realistic and hard-boiled point of view, I tend towards the extremely gloomy side of things. I have never yet voted in an election where the candidate of my choice won the election. And I tend to feel that practical politics is a matter of assessing that human beings are so stupid that they will always do what they can do, what can be done must be done, and that we will go like the gadarene swine down the hill.

And if I were betting on it, and if I had somewhere to place my bet, I would bet on it that way. But I don't have anywhere to place my bet. And, furthermore, I can look at it from the point of view that I am not just an objective bystander looking at the situation as something which I'm going to predict about. I'm involved in it. And as I'm involved in it, I'm damned if I'm going to let it happen that way.

There is another alternative: that if the United States of America ceases to exist in our minds and in our hearts as an abstract political nation and we focus our attention instead upon the physical people and upon the physical environment and the love of it, then we have some chance of creating, by the year 2000, a most extraordinary state of affairs. But it is based upon the realization of that distinction between the territory, the people and all the biological life that goes with that situation, on the one hand, and on the other, the United States as a nation with pride and honor.

You know, quite recently the Congress passed an act against burning the flag, with all sorts of patriotic speeches, and those same congressmen are responsible directly for burning that for which the flag stands. By absolute callousness as to the care of the physical nation-the water, the air, the crops, the forest. So this is the great confusion of civilization and if we don't find some way of overcoming it, I'm afraid that 2000 A.D. will see us as a non-geographical expression.

The point then is this: that civilized man has developed the incredible technique of civilization, of words which represent things and events, of numbers which represent atoms and arrangements of physical nature, of social institutions, laws, states, family patterns, and so on. And in

You see, I'm simply a philosopher. I'm not a very highly informed fact man about matters economical and political but I go down to basic principles, and therefore come with a certain naivete and innocence like the child in Hans Christian Andersen's tale of the Emperor's New Clothes that the emperor was naked. And I see in astonishment in this kind of childish way that people really think that money is necessary.

They don't understand the following simple principles. If you create a technology and the purpose of that technology is to increase our supply of goods and services and to make it unnecessary for anybody to perform drudgery, then of course, you're getting rid of work. So we have the amazing idiocy to penalize getting rid of work as something called unemployment, to be on the lower social status in which you crawl into a labor office and regrettably receive a dole. Because, you see, money is just a convenience to get rid of barter so that you wouldn't have to go down to the market with a basket of eggs in order to exchange it for a piece of meat.

But if you have nothing to barter with because the machines are doing it instead of you, then the people obviously have to credit themselves for the work done on their behalf by the machine. If they do not do so the manufacturer will not be able to sell his product. Then what must he do?

He invents instead-wars and all sorts of disturbances so that the people will be persuaded to fork out taxes and the government will be persuaded to overextend the national debt, which is merely a method of issuing credit in order that the thing may go on. It is not necessary to invent wars; it is only necessary to invent money.

But the difficulty is, with our present psychology of money, that the moment there would be a guaranteed national income, and everybody would be given \$10,000 a year as a mere starter, whatever else they may acquire by various enterprises, prices would go sky high. The so-called 'catch.' The new money in circulation. The result of that would be that you would be a pauper on \$10,000 a year. Because people do not realize that when you put up prices in order to catch an extra flow of money that the money you are getting by this method is increasingly less valuable. And, therefore, you are doing nothing at all. You are simply going around in a vicious circle. And so we have a situation: when profits go up the unions say, "More wages, please."

O.K. more wages. Then what happens? The prices go up. And then the manufacturer thinks he's gaining something. He isn't gaining anything at all because it costs him more for everything he has. So, you see, the obsession of making money is a thing from which, if we're going to survive at all, a thing from which we must be delivered. Because, if you substitute for the idea of money the sensuous experience of real material wealth, you will very quickly realize that you cannot drive three cars at once, nor live in six houses at once, nor eat five breakfasts simultaneously, that there is simply a physical limit to your consumption of the most luxurious wealth imaginable.

Enjoy Luxury

The point is that everybody is going to have this. Without limit. Because it is technically possible. Therefore, a very curious thing is occurring that it is becoming an entire reversal of the Protestant ethic which was, of course, that human energies cannot be trusted unless most of them are absorbed in hard work, bringing out products. If we are dead tired when we come home from that then the devil finds work for the hands to do. And there will be pleasure-seeking and orgies and all the perversions which flow therefrom, until finally we become weak and sickly, and a prey to our enemies, and fall apart.

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these terms, he represents the physical world in the same way as the menu represents dinner. But he has been so fascinated by the power of this symbolic way of looking at things, that he very easily confuses it with what it represents and so has a tendency to eat the menu instead of dinner.

Money Isn't Wealth

This is precisely the disease from which those congressmen who are irate about burning the flag are suffering from. But this disease assumes much more serious forms, and the one I want to talk about first as the major obstacle to the survival of the territory of the United States in the year 2000 may be symbolized by the confusion of money with wealth.

You remember, don't you, the great depression. Suddenly the whole country was in a state of poverty for the reason that there was what they call a financial collapse.

There was no diminution of our natural resources. There was no diminution of our physical strength, of our intelligence. But suddenly, almost overnight, we had an economic depression: incredible poverty and suffering because of a financial slump.

If you came to work one day and they said to you, "You are going to build a house." And they said to you, "Sorry, baby, but we can't build a house today. We haven't got any inches." "What do you mean-we haven't got any inches? Haven't we got wood? Haven't we got lumber?" "Oh, no, no we don't mean inches of wood or inches of lumber. We got tape measures. Oh, no, not tape measures. Just inches. There's no more inches to go around."

And that's exactly what happened in the depression. Based on the fallacy that money is wealth or that money is real. Because money is, in a sense, a reality, but a reality of exactly the same order as six inches, hours, or lines of longitude. It is a measurement of wealth, but it is confused with wealth. And this is the main thing which is blotting the proper expansion of the technological genius of our time.

There is no question that within a relatively short time, we have the technical capacity to wipe poverty off the face of the earth. It isn't a question of the old socialist program of robbing the rich to pay the poor. All that kind of thinking is entirely obsolete. It is a question of realizing that we are now, in 1968, long, long beyond the age of scarcity in which we cannot provide adequate and more than adequate necessities and luxuries for every human being on this planet. It is technically possible.

The amount we have spent upon warfare collectively since 1914 could have given every human being on earth a comfortable, independent income. And the amount we are spending daily on the war in Viet Nam could abolish the problems of almost all underdeveloped nations in the world. But the confusion is when we suggest the very idea that money doesn't matter. People feel deeply insecure.

And if we should go further than that and suggest such outrageous ideas that in the year 2000 AD there will no longer be taxation, that all utilities will be free, and that every citizen instead of having to pay taxes will receive from the government a guaranteed basic income, people say, "Where's the money gonna come from?" As if money was something that came from somewhere in the same way as iron or hydroelectric power or lumber or just plain anything.

Money doesn't come from anywhere and never did. Money is an invention, in the same way that inches, and hours, and clocks, and rulers are inventions! Money is a measure of wealth. Now if we define wealth as consisting of a sum of three things: wealth is firstly energy, secondly technical intelligence, and thirdly raw materials. Those three things.

When, for example, people think that gold is wealth and use gold for money, gold being used for money becomes immediately useless for anything else. It is locked up in just plain ingots doing nothing in banks and fortresses and is of no material value whatsoever.

But the trouble is that we who pride ourselves on being materialistically minded people and are sometimes even ashamed of ourselves for being that, are not materialists in any sense whatsoever. We are high abstractionists. We are concerned with money, with status, with what we are called, what people say about us, with this whole mess of verbiage, and are very badly related indeed to any kind of physical, natural reality. Therefore, we have simply to get over...



I ought to start by admitting not that I'm a war planner or a member of the establishment but that I come from Los Angeles. And it's a good place. In fact a good deal of what I'm going to be talking about is the Los Angelization of the world. Somebody called it the barbecue culture; someone referred to it as a kind of wholesome degeneracy. The issues which arise in that culture I think we pretty much will be talking about and facing over the next 33 years. I have seen the future, and it doesn't work.

Actually, Tony Wiener and I, we did take a trip to the year 2000. We took photographs, but they didn't develop for some reason or another.

Let me tell you about it. To me, I have a rather startling degree of agreement with both Carl and Alan Watts. Most of my disagreements with Carl Rogers are sort of details of interpretations. Carl and I just met this evening. Alan and I are old friends. We've drunk together so I can totally disagree with him. At least on some of the issues.

I'd like to start by taking a kind of a neo-Marxian view of the problem. Look at the economics of the situation. The numbers aren't important. Let me backtrack for a second. I gave a talk in Washington a few weeks ago and I decided to look very profound. So I started the talk by saying, "Man has been on earth two million years."

That doesn't sound as profound as saying I'm one with the cosmos, but, you know, it's a pretty big idea. And then I pointed out that I had examined every one of those years with loving care and all that, and I noticed only two incidents of any interest. If you're a religious man, you'll have to add a third. I get the impassioned exception of Alan here. That's not a serious issue with most of you. Or am I wrong?

The two incidents of interest were the agricultural revolution, or the neo-technic revolution, generally say, about ten thousand years ago, and the industrial revolution, say about two hundred years ago, but you can't place it exactly. The agricultural revolution was exciting because it made civilization, cities, living in cities. That was a very, very big change. It created classes, it created luxury, it created organization. It created all of the things that Alan doesn't like, but that's what makes it so exciting. It didn't really increase the standard of living of people because Malthus was operating, and the change in technology meant that there were more people rather than that they lived better. And there is some concern, of course, that this may happen again. I don't think this will happen, but you see it expressed, and sometimes the same people will talk about the fact that there is total starvation facing the world and unlimited goods, and these look a little wrong and they could be right together too if you're stupid enough but that seems unlikely.

Up until roughly the Industrial Revolution, no human community every got much above, say \$200 per capita, much below, say, \$50 per capita. If you want to get a feeling of what is that is without worrying too much about what these numbers mean--these are inches, inches with a ruler that gets bigger and smaller, so that it's hard to use. Think of Indonesia today--100 million people about 100 dollars per capita. That's the Han empire, the Roman empire. You know, the same number of people, same way of living. Roman peasants or Chinese peasants they go there today. They would recognize it and vice-versa. You can think of that as the normal state of human beings. Normal is a bad phrase there. Typical.

If you think of the Industrial Revolution, you think of Eur-

opean, but somehow led a freer life than many people I know. Married for life, it never occurred to him to uhI see you're nostalgic for that. You may like to see those familiar wrinkles on the pillow next to you. A surprising thought, but ponder it.

Why is that people think they have so much freedom today? Well, the first thing that Watts said, he didn't say it first but think he said it very profoundly, is that the world has changed. Roughly speaking, there's 135 nations in the world today. Fifty-five of them as far as I can see do not worry about frontiers. And as far as I know that was never true anywhere in the history of the world before. No Latin American country, for various reasons which are kind of complicated, worries about its frontiers. Now you can find no twenty year period in Latin American history since 1810 in which there was not a serious frontier confrontation, except in the last twenty, and no one expects it for the next thirty either. That's true in North America. I can't write you a scenario in which Ho Chi Min gets into San Francisco, unless invited by an audience like this. It's just, you know, very difficult to write that scenario. In western Europe, with the exception of Germany's east border, there's no problems. Everybody knows that Germany and Japan lost World War II, and are the most successful nations since. Neither has a navy and they're the second and fifth largest trading powers in the world today. And don't seem to worry about the flag following it. Uh, there's a joke I sometimes tell, lemme tell it tonight because I think it illustrates it. You may know the story about the Israelis. About four or five years ago they had a balance of payment problem and decided to declare war on the United States, on the theory that the US would win the war, occupy them, rebuild their economy, protect them from the Arabs, you know, no problems. And this rabbi got up who was grey with wisdom, and said, "With our luck we'll win." You couldn't have told that joke thirty years ago. Nobody would know what you're talking about

Alright, let's look at the economic problem. Now there's a possibility of starvation in the world. I think it's overstated because it depends on a series of things...you have a problem which I ought to mention. If someone comes up to you and says, "Everybody in the world's going to starve to death," he generally looks like a warmhearted human because somehow he's worried about it. But if he says that everybody's not going to starve to death, he looks kind of callous, he looks detached and he's not worried about it. My statement's in between: I am worried about it, but I don't think it'll happen. For it to happen would depend upon the monsoons, floods in China, maybe bad weather in North America. The US government, I think unwisely, cut back production this year. They looked at the problem and decided that the problem was a lot more likely to be food surplus. I think that's a mistake because our food stocks are depleted, and it's good to have some surplus, but I think their guess is right. But there are serious economic problems in the world. Most of the people, if not as hungry as often described, are hungry, and a lot of them are undernourished and underfed and so on. In the US, as far as I can see, outside of some pockets in the South and some other very odd areas, no serious starvation. There's a fair amount of malnutrition, that's of both the over- and the under- sort, and it has the question of choice involved in it.

I'm not sure about Haight-Ashbury. I've talked to some of the people here and they tell me it's the same. I know about the East Village and Cambridge Square, and my friends there tell me it takes about ten dollars a week to live reasonably well, per person, about \$500 a year. That if you

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ope today, say somewhere between \$500 and \$2,000 per capita. And again, here's a Marxian notion, if you make enough of a change quantitatively it eventually make a qualitative change. It's different. Europe is not like a pre-Industrial civilization. I think it takes about a factor of 10 to make the next change. That's roughly \$5,000 to about \$20,000 per capita, and that's roughly the United States and about 20% of the world.

At the end of the century, it is not a post-economic world. That is, most of the people in it will be worried about how to pay the rent, and how to make the payments on the third helicopter, and it's really too expensive to put in a second swimming pool, you know. You may say, "My God! What trivia," but you know, it's nice to have a swimming pool, and you may want another one so the kids can play in theirs. If you look at a man in the United States who makes about \$50,000 a year after taxes, he generally does not feel post-economic. He rather objects to any terminology of that sort.

Rather surprisingly, it would not be shocking if before the 21st century closed you would hit what I would call an almost post-economic society. The "almost" is of some importance...somebody will want to take a trip to Saturn and not quite be able to afford it, and he'll feel very deprived because everybody else is going that year. Or they'll want to go to Mars 'cause that's where the action is, and you can't make it, and that's annoying because it'll just cost too much. But for any kind of thing that we think of today as a moderate necessity of life, other than love, affection, friendliness, competent teaching and so on, these (the necessities) will be sort of free. The other may or may not be free; that is one of the things I'd like to talk about. I want to restrict my remarks to this post-industrial society, which is not yet post-economic.

Now, post-industrial: it doesn't look like Europe. It may also be a post-business society. Here, the notion is that when Calvin Coolidge said that the business of America is business, he was probably making a perfectly reasonable statement for his period. I would say as late as 1955, when Secretary Wilson made his statement, "I'm not aware that what's bad for General Motors is good for the United States, or what's bad for the United States is good for General Motors"--remember he got kicked in the teeth for that--it's a reasonably accurate remark.

If you ask what makes the United States the kind of country it is, lemme tell ya, General Motors plays a bigger role than any activity I know of.

Now you may not like it, that's your privilege, but it's an accurate description of the United States, as people think of it. I am reliably informed that they manufacture unsafe cars, and that can't be good for the United States. Unless you don't like the country, as some of you I gather don't. But you really don't probably want people killed in accidents. I am saying that by and large, it's hard to imagine the United States sick and General Motors healthy, or General Motors healthy and the United States sick, economically. Now there are other definitions of health, none of which I share. That's not an accurate statement, but I couldn't resist it. That's no longer true today. The United States is bigger than General Motors, and it'll be increasingly untrue in the future. It's a little bit like a farmer. A hundred years ago this was an agricultural country. Today, a farmer comes home and tells his wife, "I just doubled production in the south 100." Wife says, "That's marvelous, what else did you do today?" No confrontation, no interpersonal relations. She's not interested. The *New York Times* puts it on page eight, none of you read it. I do because I've got to; it's my business, but I'm not excited either. It's just not an exciting thing to do to double productivity on the south 100 acres in the United States. That's a fantastic statement, but true. Twenty or thirty years from now, and even in some degree today, we would expect a minority of the country to be in business and a certain manufacturing, and a doubling of productivity of goods will not be exciting.

Where will the excitement be? I don't know, but I would predict a kind of mosaic society. Not Moses, but mosaic in the sense of lots of little patterns. Uh, I'm getting a slight fondness for the other kind of Mosaic society, as I look at the current society. I had a grandfather who was a rabbi. He talked regularly to God. He looked very rigid. He had no identity problems by the way, knew who he was, knew who his children were, knew what the world was like. Couldn't

go to New York City or Boston, and I suppose the same here, and work at the Post Office at night, that's about \$500 a month; so roughly in one month you can get a year's income, or say twelve people in a pad, they can take turns working one at a time. And you don't have to take a bath or dress or anything like that because the Post Office doesn't care at night. It's very permissive. The thing's stronger than that. An American, an upper middle class American can drop out, knock around for four or five years, get married, have a kid. There are three syndromes; it's kind of interesting. Criminals, dope addicts, and many hips who grow out of it. About the age of thirty-thirty-five (we know less about the hippies because they haven't been around that long), they often want to go back into that society. If you started off as an upper middle class kid with the skills you achieved people will say, "Come back, we're delighted." They don't forcenote it. It's not like Europe. In Europe if you drop out for five years, you'd have trouble getting back in. No problem in the United States; you look kind of romantic, and you can make a living years afterward telling anecdotes about it. There's no pressure.

Let me give you a distinction in pressures here for example. I was in Israel about two years ago. That country has a peculiar structure. It's about 40% Ashkenazy, or European Jews, and 60% Oriental Jews. Ashkenazy Jews are more or less on the top; Oriental Jews are more or less on the bottom. Sometimes a Moroccan Jew will say to an Ashkenazy Jew: "I don't want your European culture," which is being forced on him, by the way. Ashkenazy Jews will always say, "There are a hundred million Arabs." The Moroccan Jew will think about ten seconds and say, "Where is the electrical engineering school?" You see, he has absolutely no choice. He can't fool around; there are no illusions possible, you know. He is in a structure, and the structure tells him what to do, and that's reality, and he can see it.

Now if you take the structure away, you've changed reality. If there aren't one hundred million Arabs around, you don't have to go to electrical engineering school. But you have another interesting problem: you are free to define reality any way you choose. And nothing's going to knock it out of you, at least in the short run. You notice, for example, how people play the soldier game or the business game, or the farmer game? You've all heard the terminology. I want you to think of two countries. One of them is tough, mean, nasty, barbarian, and they've got soldiers. They don't play the soldier game; they've got soldiers. You know, people who believe in Duty, Honor, Life and Death matter, Glory. The kind of people who kind of enjoy a good fight. There are a lot of people like that. The other side's got a group of people who play the soldier game. You know, it's the kid's game grown up. Who do you think's going to come out well? Well, I'll tell you: the people who are not playing the soldier game but have real soldiers. Take away the barbarians, no river, big ocean, no problems.

You can play the soldier game, you know, and nothing's going to happen. Take a country faced with starvation. You've got to have farmers rather than people who play the farmer game. Take a country which is economically in trouble. It's good to have businessmen, not people who are playing the businessman game.

What I'm saying is that in the United States, if you wish, you will be able in the future to downgrade what we used to think of as serious activity to the level of a child's game. As far as I can see, the thing will not become so pervasive -- not everybody will do it, you understand, somewhere between say five and thirty per cent of the population. I doubt it'll ever get more than thirty, probably will be at least five. That means they have no problems. A little bit like the Greek or Roman Empire. The Stoics ran it for about two hundred years, ran it very well. Nobody appreciated what they did. They didn't expect appreciation-it was part of their creed not to. When Marcus Aurelius died, they just disappeared without a trace, and then people learned that they had done something useful. In the sense that from that point on, the Roman Empire was run by crony, by warlord systems, gangster systems, and it was different. And people noticed the difference by the way. Romans had middle class cops. You could riot and they wouldn't knock you in the head unless you were Christian. Then, they'd throw you to the lions because they made distinctions which we don't make today.

Now, how dangerous or good is it to have this kind of freedom. How good is it to have this kind of freedom? It clearly gives you enormous ranges of choices. It is true, you can choose now, to a great degree. Not everybody can choose now, you understand. I was having an argument with someone in the audience a few minutes ago. I had made the comment at Berkeley that in Continental Europe, there are no hips. There are Provos or people like from the Dada movement who mock society or don't like the middle class smug morality and hypocrisy. But they're elite groups. They don't say everybody should drop out. They say, "We drop out; you keep working."

It's hard for a European to say, "Everybody drop out." He's got a vague fear in the back of his mind that maybe everybody will! It looks to him like it's hard to put together. Take it apart and maybe it doesn't operate as well. You know you may not be able to put it back together again. In the United States, it's different. Middle class

Americans will borrow up to their next year's salary, and that spirit rolls right down to the hippy. We all have faith in the future. We all know the system's going to work. We all know that we're not going to get into a 1929 depression again. We all know the county's not going to be invaded, almost irrespective of policy-good or bad policy.

There is however sensible policy which at least realizes that while you can't manufacture goods simply by redefining money, you can lose goods by defining money badly. The system is an organization, a social system. Money is a symbol, if you will, but really, money is a technique for making the thing work. There are lots of other ways for making it work. A number of the socialist economies have noticed that even if you want to have socialism, it's good to have this technique of money and using market prices and market orientation.

Alright, how good is it to lose this structure? To be able to make total free choice? And really not having any nagging, guilty conscience that you're not paying your share because you're really not making an example for other people anyway. No, you're doing your thing; let the other guy do his thing. I would guess that there is a real possibility for a superior type of human being. But I would be very dubious that he is going to be a hedonist. My guess, and I'm not just being sentimental, goes back either to the European tradition of the gentleman or the Hellenic tradition of being a good Greek.

I don't happen to like the kind of thing that's produced over here, but I would guess it would be something like the following: let me define a gentleman for you - a man with many, many skills in all of which it is very hard to achieve high capability, but in all of which he does achieve high capability, none of which are useful. They are done for other reasons. They are not done grimly, but they are done seriously, but with a touch of lightness. A society could live that way I'd guess if it has a kind of internalized discipline. To be a little inaccurate, the Greeks were like that, the Romans weren't. The Greeks stayed fit because they liked to be fit. The Romans stayed fit because they had to fight wars. Take away the war, they quit being fit, and they ran into trouble. The Spartans had that same sort of theory. They were more like the Romans than Athenians. They had the notion that once they got rich, the place would collapse. They got rich and the place collapsed. One of the soundest predictions I've ever seen.

Freud once made a very perceptive comment which I want to rephrase to make it better. "For most people the long arm of the job and the requirements of national security are their only touch with reality." Take that away and they can live a completely illusioned life. They need not touch face with any kind of reality from that day on. They can make it up as they go along, and they will find it satisfactory.

Now that is, of course, part of your freedom. That's what Carl Rogers was saying when he said you learn by making mistakes. But one of the important things about making a mistake is to know it's a mistake early enough in the game to change. Let me ask a question-and I'm being a little unfair to Carl Rogers at the moment. Say you could create an environment in which you could raise your children so that practically 100% of their experiences were affirmative, pleasant, warming, supportive, and so on. Would anybody care to raise their children in that environment?... You have a strong sense that they ought to have at least some frustration, some failures, some rejections, some nastiness. Not too much; it's not good for young children I'm sure, say up to ages 5,6,7, but at some point the psyche can take it. It bruises, but it doesn't get damaged. And the world has that character.

I remember here at the Berkeley riots, one girl was carrying a sign saying, "I'm a Human Being. Please do not fold, bend, spindle or mutilate." Well, that's a reasonable request. I also recall a slight change in styles of raising children. Some years ago we were told that if you frustrate them, it gave them neuroses. Today we're usually told, not always, that a certain firm discipline is as natural as rain, and the kid needs it just as well as he needs vitamin B. It's part of his growing up. The ability to do sustained effort on unpleasant, dull tasks--that's part of the ability to grow up. Not everything comes for free, for fun. Now this girl appeared on a BBC program, and it was really kind of fascinating. The BBC announcer said to her, "Berkeley is one of the three, four or five best schools in the world. You have a sign saying that life here is a living hell. Now this is really a marvelous area within 20-30 miles from Berkeley. You can get any kind of wholesome or degenerate pleasure; you have wide choice. So why is it living hell?" The girl said, "They have a computerized program for classes. It gave me only ten minutes to get from the tennis courts to math class, and it takes fifteen. I'm not treated like a human being." The announcer said, "That doesn't seem to me to be a living hell. Do you have another anecdote?" The girl, "I'm an art major, and the computer programmed my class for the cellar, and programmed the engineers for the sixth floor with the view, and this is very bad for the psyches of the art majors, and anyway the engineers have no psyches." The announcer looked dubious. It didn't strike him as a living hell, but he was an Englishman and didn't understand these things. Then the girl pointed out

perfectly correctly that suicides are on the increase among college students. Well you can't laugh about that. But you wonder, is it the living hell or is it the students? Maybe it's the low frustration index. There seems to be some evidence of that.

What about the longer term? That is, let's assume we pick a society which really was hedonistic, secular--now Alan Watts is not secular but most of us here are secular. How many people here worry about an afterlife? David, I'm impressed! One of the things that will change this way will be not just the economics but the technology. Let me give you three examples of this: I'll start with the computer. He just said five minutes, but that's only a symbol. You can't run out of minutes! That's just his hangup. If you don't mind, I'll self-actualize for the next ten minutes.

Let's look at the computer for a few minutes. It's an interesting gadget, an exciting one. They talk back to you. Computers have improved by about a factor of ten every two or three years, which is one of the new elements. Anything you learned about computers two or three years ago can be obsolete today, and anything you learned today can be obsolete in two or three years. There is rapid change as Carl Rogers mentioned. And this may in turn mean that you will want some familiar sign posts elsewhere. Today, for example, in computer technology, unlike say civil engineering, you reach your peak salary at about early thirties. And then you're obsolete. You go into administration if you want to keep up your salary. You don't make an honest living anymore. Or, you really work hard, and go back to school at night, which turns out to be kind of dull today.

A second thing of interest. There is reason for believing that despite many of the computer experts, this improvement of a factor of ten will continue for the rest of the century. This means an improvement by a factor of some billions or some quadrillions. Now some of you are not familiar with numbers; those are very big numbers. It means a very big change in the technology. Now it certainly means that they surpass the number of neurons in the human brain by quite a bit.

That raises another issue: You sometimes see statements that there are some things which a human can do which a computer cannot. Nobody has ever made that statement carefully. To the extent that a person really knows what he's talking about, he must have had divine revelation. Now it's hard to argue with a man who has talked with God, and I don't. I don't argue with my grandfather; I don't argue with him. But for those of us who have not got divine revelation, we simply do not know if there are any characteristics of a human being, including the most intimate at the mental-emotional-feeling level, which could not be duplicated, or in some reasonable sense of the term, surpassed by a computer.

If it turns out that somebody proves that computers cannot do what a human being does, that there is something vital or special or different about human beings, that we're not just a collection of atoms put together in a laboratory, I think that would be the most significant event of the 20th century, ranking with the other two events I mentioned earlier, and for some of us replacing the events I overlooked. It's a kind of theology, in other words. It's a theological statement.

If, as I believe much more likely, the computer can do anything the human being can, and maybe surpass, that is also in its own way the most significant event of the 20th century, though achieved more gradually, and will change very much our view of ourselves. This is secularism at the limit. And when the computers get better, who needs human beings? It's not a joke. I would guess that before the post-economic society comes, you'll get the intelligent computer. I used to make a comment that it wouldn't surprise me if by the year 2000 a computer was making this lecture to a group of computers. But it won't be as funny. If I say that to a technical audience, they say, "How do you know?" They get mad. I want you to imagine this human being: he's got an artificial heart, a false leg or two, carries an extra three brains on his back because he gets tired thinking with the other ones sometimes. And, you know, when you phase out the other obsolete equipment maybe you phase him out too. He's only another mechanism. Or, maybe you have votes for the computer.

Let me give you the next device which is interesting. Alan Watts made a comment that pleasures pall, that you get tired of them. That seems largely correct, but there's at least one exception which is of interest. Some experiments were done with rats. You can take a rat and wire his pleasure centers to a button and give him the choice of pressing either the button for food, water, sex, or rest. He seems to press that button 6000 times an hour, give or take a factor of two. They seem to like it very much. If you force them to take a little food and rest, they seem to lead longer lives than the control rats. In other words it's a sort of healthy thing to do, by that secular...alright, why fool around, lemme tell ya how to enjoy yourself!

We know where the human pleasure centers are roughly; there are people doing experiments on them right now. Get them wired to a computer on your chest or a consol. I'm a prudish type, I'm

YES.

"Come on," I said.

"Try again one more time.

It was the telephone &
not the lark that whis-
pered in the boughs of
that sovereign tree

O do not go and leave
me here in the mad
green light of dawn &
the purple wings of morn-
ing flap the crystal
airs and the silkworm
scarfs all the mulberry
leaves and none is left
which can shade my
giddy head alas !

|| Straighten ||
|| UP ! ||

characteristically
Saturday April 22, 1967
at Kyoto

characteristically

characteristically compressed.

compressed

characteristically

spaces betwixt and between
and so it should easily take
on a columnar shape. The
problem of composing the lines
into a pleasing pattern of
black and white also becomes
less. Under the circumstances
mentioned above, we tend to
find a number of lesser ques-
tions of space and
layout. These
^{etc} must come
later.



MUCH LATER.

19: V: 67

I have lots of answers; all the questions
elude me:

That was Donald Duck on the phone,
a minute ago —

Is this Porky Pig?

Remember:

tomatoes.
post office.
sincerity.

DANCING IN THE DARK
BESSA ME MUCHO
DINNER FOR ONE, PLEASE, JAMES

SHAPE UP!

I said to my soul,
Come. Do not write
so fucking big. try
to fit the pen and the
letter shapes together.
what's wrong with
you anyway?

1967

I said to my Soul,
"Come. Let us flee
into the distant
rainbow hued clouds
of infinite beauty,
and delight. Arise
and go while yet
the swallow slumbers
in the aloe
tree



Claribel Cow?

Joris-Karl Huysmans!

turn out the lights.

Nobody will know
we're in here.

PERFIDIA
LA COMPARCITA
JA LOUSIE

Tomato Surprise
Remodeled Postoffice.
Abnormal Sincerity

NOLA
DARDANELLA
CHARMAINE

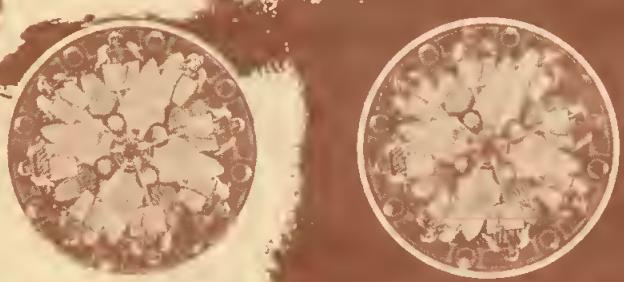
DAFFY DUCK?

Walter De La Mare?
Walter Gieseking?
Walter Lanz?



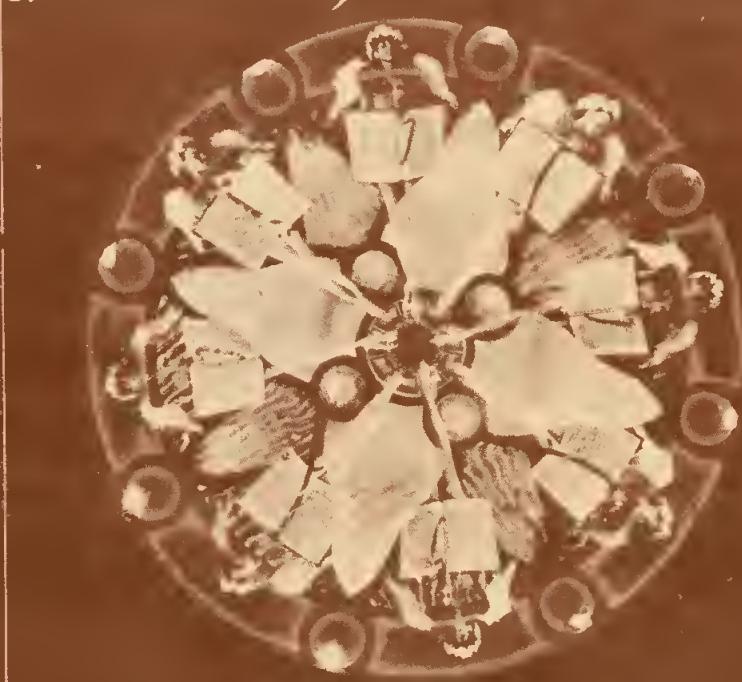
PHILIP WHALEN

YOU CAN HOLD IT IN YOUR HANDS...BUT...NOT IN YOUR MIND



CADET
CONCEPT

Rotary Connection



Angelica wet with wine.
Tears sliding slowly
up a forehead.
Plastic heartbeats echoing
amidst chromium rafters.
Clarity of desecration.
Turn yourself on
with a diamond needle . . .
travel with us in
your favorite color.
ROTARY CONNECTION
from Cadet/Concept
a slight deviation
from the norm
LP/LPS 312
Single:
Like a Rolling Stone
bw Turn Me On
Cadet/Concept 7000



© Bydene 68



A Mandala for those in psychic agony.

This is my daily composed of quotations, variously lettered; from Tao Teh Ching, The Bible, Walt Whitman, Zenkōshū, Sōshi, Denise Lowry, the Heart Sutra, George Harrison, Bill Gallagher & the calligrapher, Red Dog Pieface.



...and miles a second, this would
catch other without colliding.
The Andromeda nebula,
order of one solar mass.



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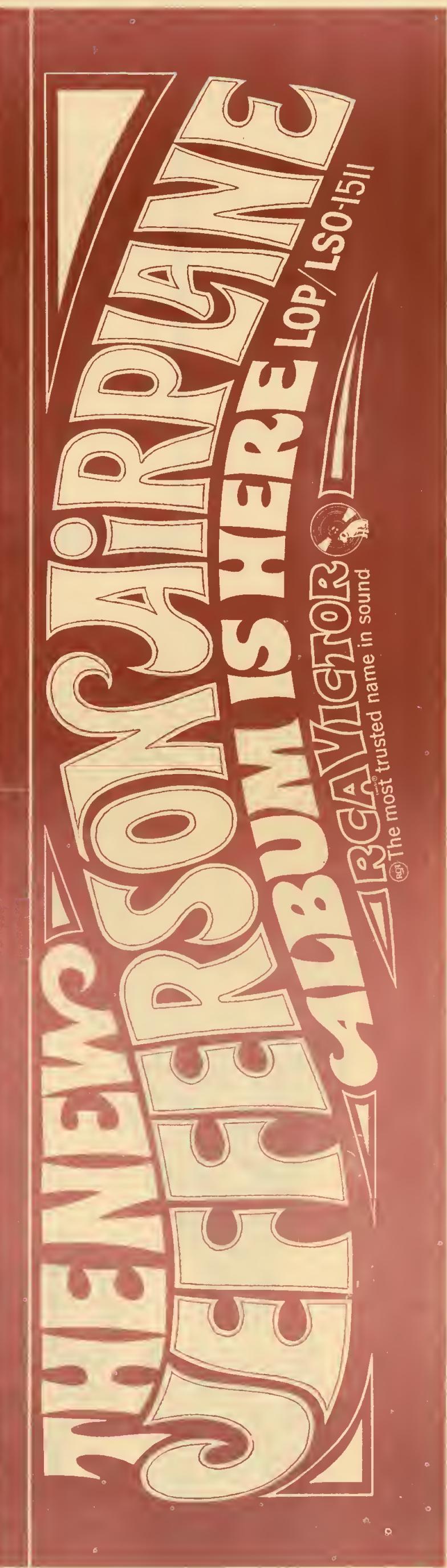
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and goals for that marriage will be of a higher order. The partners will be demanding more of the relationship than they do today. If a couple feels deeply committed to each other and mutually wish to remain together and raise a family, then this will be a new and more binding type of marriage. Each will accept the obligations involved in having and raising children. There may be a mutual agreement as to whether or not the marriage includes sexual faithfulness to one's mate. Perhaps by the year 2000, we will have reached the point where through education and social pressure a couple will decide to have children only when they have shown evidence of mature commitment to each other of a sort that is likely to have permanence.

What I'm describing is a whole continuum of man-woman relationships from the most casual dating and casual sex relationships to a rich and fulfilling partnership in which communication is open and real, where each is concerned with promoting the personal growth of the partner, and where there is a long-range commitment to each other which will form a sound basis for having and rearing children in an environment of love. Some parts of this continuum will exist within a legal framework, some will not.

One may say with a large measure of truth that much of this continuum already exists. That an awareness of and an open acceptance to this continuum by society will change its whole quality. Suppose it were openly accepted that some marriages are simply ill-mated and transitory unions and they're going to be broken. If children are not permitted in such marriages then one divorce in every two, which is the current rate in California, is no longer seen as a tragedy. The dissolving of the union may be painful, but it isn't a social catastrophe and the experience may be a necessary step for the personal growth of the two individuals toward greater maturity.

What of the relationships between parents and their children? Here it's terribly difficult to foresee the future. Parents in general hold to the static views which have served reasonably well through the centuries of little change with such attitudes as: "I know the values which are important in life. I'm wiser than my child in knowing the direction his life should take." --That whole point of view. If that's the point of view, then the generation gap will grow so large that our culture will literally be split wide open. This may be the course of future events.

Peace in the Home

But there are straws in the wind which point in another way. Some parents wish to be persons, growing, changing persons, living in person to person relationships with the youngsters in their family. So we see the development of family encounter groups a movement very much in its infancy in which parents learn about themselves from their own and other's children. And children learn about themselves from their own and other's parents.

A new type of parent education is also developing in which there is respect for the parent of the person with feelings and rights as well as for the child with his feelings and rights. We find family groups where parents and child groups listen to each other, where honest, open expression is also mutual. Parental authority and childhood submission give way before a realness which confronts realness. Such family relationships are not necessarily smooth and the problems of process living are as perplexing as the problems brought on by static views. But there is communication and there is respect and the generation gap becomes simply the communication gap, which to some degree separates all individuals.

It may be hard for us to realize that some help for this new type of family relationship may come from industry. Some corporations, realizing that to start to educate a child at the age 6 is much too late, are beginning to dream up learning activities, learning packages which will not only be fun for the children, but which will involve the whole family in mutually pleasurable and communicative activities. Everyone will have a good time learning together.

Kids' Feelings Are Real

So let's turn and ask what kind of education in the year 2000, especially as it involves interpersonal relationships. It's possible that education will continue much as it is, concerned only with words, symbols, rational concepts based on authoritative roles of the teachers, further dehumanized by teacher machines, computerized knowledge and the increased use of tests and examinations. This is possible because educators are showing greater resistance to change than any other institutional group.

Yet I regard it as unlikely because revolution and education is long over-due and the unrest of students is only one sign of this so I'm going to speculate on some of the other possibilities. It seems likely that schools will be greatly deemphasized in favor of a much broader, thoughtfully devised environment for learning, where the experiences of the students will be challenging, rewarding, informative and pleasurable.

The teacher or professor will have largely disappeared. His place will have been taken by a facilitator of learning chosen for his facilitative attitudes as much as for his knowledge. He

will be skilled in stimulating individual and group initiative in learning; skilled in facilitating discussions in depth of the meaning to a student of what is being learned; skilled in fostering creativity; skilled in providing the resources of learning.

Among these resources will be much in the way of programmed learning to be used as the student finds these learnings appropriate, much in the way of audio-visual aids, such as filmed lectures and demonstrations by experts in each field...much in the way of computerized knowledge from which the student can draw. These hardware possibilities are not my main concern.

We will, I believe, see the facilitator focusing his main attention on the prime theory for learning from infancy to age six or eight. Among the most important learnings will be the personal and interpersonal. Every child will develop confidence in his own ability to learn since he will be rewarded for learning at his own pace. Each child will learn that he is a person of worth because he has a unique and worthwhile capacity. He will learn how to be himself in a group; to listen, but also to speak; to learn about himself, but also to confront and give feedback to others.

He will learn to be an individual, not a faceless conformist. He will learn through stimulations and computerized games to meet many of the life problems that he will face. He will find it permissible to engage in fantasy and day-dreams, to think creative thoughts, to capture these in words or paints or constructions.

He will find that learning, even difficult learning, is fun both as an individual activity and in cooperation with others. His learning won't be confined to ancient intellectual concepts and specializations. It will not be a preparation for living. It will be in itself an experience in living.

Feelings of inadequacy, hatred, desire for power, feelings of love and respect, feelings of fear, unhappiness, all these will be an open part of his curriculum worthy of his exploration as history or mathematics. In fact, his openness to feeling will enable him to learn content material more readily. His will be an education in becoming a whole human being and the learnings will involve him deeply, openly and exploringly in an awareness of his relationship to himself and an awareness of his relationship to the world of others, as well as an awareness of the world of abstract knowledge. Because learning has been fun, because he has discovered the world to be a fantastically changing place, he will wish to continue his learning into adult life. Thus, communities will set up centers which are rich environments for learning and the student will never graduate. He will always be part of commencement.

Less Dogma

I want to speak a word or two about religion as interpersonal living. Historically, much of man's life has revolved around his relationship to his God or Gods, and his relationship to others who share his religious views. What will be the situation three decades from now? It's definitely conceivable that out of a deep fear of the rapidly changing world he is creating, man may take refuge in a sure dogma. Implicit answer to life's complexities, religion will serve as a security blanket. This seems unlikely but I can imagine the circumstances under which it might occur.

The more likely possibility, or so it appears to me, is that by the year 2000 institutionalized religion, already on-the-wing, will have faded to a point where it is of only slight importance to the community. Theology may still exist as a scholastic exercise, but in reality the God of authoritative answers will not only be dead, but buried.

This doesn't mean at all that the concerns which have been the basis of religion will have vanished...the mysterious process of life, the mystery of the universe and how it came to be, the tragedy of man's alienation from himself and from others, the puzzle of the meaning of life...these mysteries will all be very much present. There may indeed be a greater appreciation of mystery as our knowledge increases, just as theoretical physicists now marvel at the true mystery of what they've discovered. But religion to the extent that the term is used will consist of tentatively held hypotheses which are lived out and corrected in an interpersonal world.

Groups probably much smaller than present day congregations will wrestle with the ethical, moral and philosophical questions that have been posed by a rapidly changing world. The individual will forge with the support of the group. The stance he will take in the universe, a stance which he can't regard as final because more data will continually be coming in. In the open questioning and honest struggle to face reality which exists in such a group, it is likely that a sense of true community will develop. A community based not on a common creed nor an unchanging ritual but on the personal ties of individuals who become deeply related to one another as they attempt to comprehend and to face as living men the mysteries of existence.

Religion of the future will be man's existential choice as a way of living in an unknown tomorrow, a choice made more bearable because formed in a community of individuals who are like-minded, but like-minded only in their searching.

A Ghetto Rebellion?

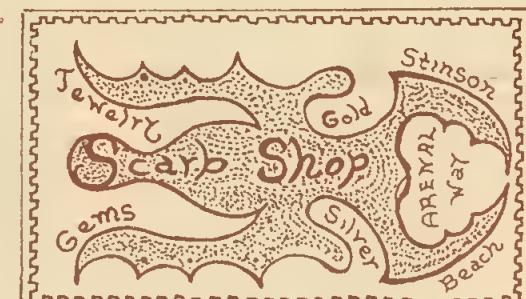
I've left until the last the most difficult area--the relation between persons in the urban ghettos and the persons outside the ghetto. Our inability to accept the changing nature of this anguished struggle is one of the deepest reasons for pessimism regarding the future. The more favored communities seem thus far unwilling and unable to understand the effects upon individuals of a life time of defeat, frustration and rejection. It seems thus far to be unable to comprehend that rebellion is most likely, not least likely, to occur in the very cities in situations in which there is at last some hope. We seem reluctant to give the ghetto dweller responsibility, the one thing that might restore his human dignity, because we are afraid he will make mistakes. We seem to have no recognition that learning from mistakes is the only true way to independence. And most tragically of all, we appear on both sides to have lost the belief that communication is possible.

Thus, I can't deny the possibility that the next decade will see a growing rebellion of bloody guerilla warfare in our cities, with concentration camps, with military governments, with fear and hatred in the heart of every citizen. It took a century for the hatred between the North and South to diminish to manageable proportions. How many centuries will it take for the hatreds of this new war to die down? A war which it may be too late to prevent.

What makes it from my point of view incredibly tragic is that the deepest most basic issues revolve around communications. Distrust, suspicion, disillusionment have grown to such mammoth proportions on both sides, perhaps especially on the part of the ghetto dweller, that it is taken for granted that communication is no longer possible. Yet, funds, however great, vocational retraining and housing projects and all the rest can do very little without free, direct, honest communication between persons.

It is my contention that if we mounted a massive effort to re-establish communications in groups ranging from militant black to liberals of both colors to conservative whites, if we drew into this effort dedicated individuals from the ghetto and outside who were desirous of improving relationships, if we drew on the expert knowledge available in the social and behavioral sciences, if we backed this effort with a sum at least equivalent to the cost of our B-52 bombers, (blank place in tape)...the responsibilities to black power and white power for seeing that the decisions were carried out.

Idealistic, you say, but we have the knowledge and the wealth which would make such a thing possible. And if we choose to follow the present trend, we have in South Vietnam a full color picture of how guerilla warfare not only sacrifices lives, but brutalizes the minds and hearts of the living. Will we permit it to happen here? Or will we choose to make a great and concerted effort to behave as persons with persons? On this issue I dare not even speculate. Perhaps it's just as well that I conclude on this somberly precarious note.



THE SOUL SEARCHERS.

"I just want to be the best possible Janis Ian. Whoever that is."

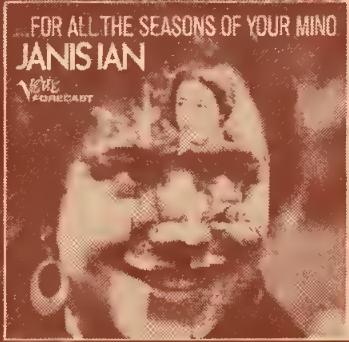
"Grownups only listen if you're saying what they want to hear."

"And then I began to write my own songs. Why? Mainly because if your head itches you scratch it, and I've found a fingernail."

"I could be anything. I could wind up a street cleaner. Who knows?"

"I want the adults to enter the world, to stay in the world. After all, they made it. We have to live in it."

"I've already outgrown the songs on my first album."



FT/FTS-3024

"I feel at least 1,026 years old, but I know that's not very old."

"I don't think I ever was a Negro. I saw different colors, but man, that seemed so small. The big question of what we are was in my head, so color meant nothing."

"When I sing, my body has something to do, which is play the guitar. My mind is busy looking at the pictures the writer created. And my spirit is feeling the song's sensations all over again."

"Everything I do is looking at the one big, beautiful thing: what are we doing here, why and how? That is what it is all about."



FT/FTS-3034

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the Body breathes me out!
From electrical sponges of porous Fire
flashing thru nectar rainbows who take their shifts of color
from sunlit permanent worlds, dark forces & gliding
beasts whirl & revolve hot universes

O I is a walking lung!
Stars are lungs who
burn blue in the centers of flowers that

open and close as I pass, and the
opalescent rhythmic streams we send out loop knots of vibrant song
in clear nothingness between us in the air
or undersea
or in resounding booms in the

wood of undersea Tables surfacing in thunderous white swells
suddenly to greet me, invisible splatters of black waves
shivering off them dropping in wet sheets
down thru these undersea floors back to the bottom
to curtain windows of Atlantean chambers
where huge gods recline throbbing breathy bubbles of
animate creatures of Fire & Air outward
bursting thru each surface, succeeding each other
in swift prowling breaths, long migrations of
ravenous hammer-beats breathing!

Disappearing thru colliding surfaces of waves
to their centers drawing in spiky snake-tails after them,

a rattling diamond hook at the end left dangling
outside links all surfaces together
while inside the outcurling lizards of breath's fire
contemplate schemes and watery maps of new attack into
snap movements, cracking whips of Breath
swung out across worlds!

Cracked by the fierce Master of the Body
on mountainous high peaks of animate light,
O it's this Body of Light who breathes! Our Body
upright in movements & leaps of space!

And down below all around us in the fiery worlds
ferocious sleepers crouch as his whip cracks out!

Daniel Moore'

ADORE

There's a certain truth in that.

Therefore, we are going to find that in the year 2000, which is not very far off, that we are going to realize that it is our sacred and solemn duty to learn how to enjoy total luxury. Very seriously. Because, as I pointed out in the very beginning, talking about utopia today is no longer a sort of wishful fantasy, it's a grim necessity. There is no alternative, except utopia, to the direction we are presently taking. The direction of destruction.

We've got to have the nerve, you know, the damned cheek, to stand up and say, "Yes, we are going to enjoy ourselves as much as possible. Now, let me point out that that is a high art. It isn't easy. In case any of you want to feel a bit masochistic, and many people do because they don't feel that they've contributed to society unless they've suffered during the day.

Now, I want to propose an entirely new and adventurous form of suffering which is the art of enjoying yourself as much as possible and accepting, full-heartedly, the real physical possibility of immense prosperity. Now, the problem of this is what we call fatigue. That consciousness is a peculiar neurological phenomenon which gets bored rather easily. So that when a certain stimulus is given to consciousness for a period of time, it ceases to notice it. And, then for lack of anything to do, it seeks out another one.

And, therefore, people who are permanently comfortable cease to notice that they're comfortable. You know very well, when you were worried financially, you're constantly preoccupied because you didn't have enough money and then suddenly you got enough money. You were very happy for a few days and then you started worrying about your health. Nature abhors a vacuum.

Therefore, all high pleasure must go hand in hand with a certain degree of asceticism. Very skillful cooks and gourmets are different from gourmands. The French distinction between gourmet and gourmand is extremely important. A gourmand is a person who just shoves it down--a trencherman. A gourmet takes it subtly. He doesn't ever over-drink. He doesn't ever over-eat. He's fussy, particular and disciplined because he attends to the art of cooking as a very rare business so that he mustn't ever fatigue himself with it. That's one of the major tasks in front of us. And that goes hand in hand with the other thing which must occur as a form of change of spirit in technology if we are to bring about this kind of prosperity.

Hitherto, the spirit motivating technology has been unfriendly to the physical environment. We have spoken of the technological enterprise as man's conquest of nature. As if man were an alien in the universe, was something that came into this world from outside, that is to say from the abstract world, and landed in the concrete world incarnate in the human body, and therefore, as an abstract spirit at odds with his physical prison, it was his duty on this earth to order by violence his physical prison and make it submit to his will.

As a result of that, we have a type of technology which, with few exceptions, is purely exploitative and destructive. It's chief symbol is the bull-dozer--that great metal bar which will shove down mountains in ghastly fulfillment of the prophecy in the Bible that every valley shall be exalted and the mountains laid low and the rough places made plain. So, the progressive Los Angelization of the world--I knew I'd get away with that in San Francisco--is going ahead.

What is fundamentally important to all this change, if it is going to happen at all, and could indeed happen, is a change in the individual human being's consciousness of his own existence vis-a-vis, face to face with nature. We have been brought up to experience ourselves as separate souls or egos occupying bodies and confronted with a world of nature that, since the disappearance of God at the end of the 19th century, is a profoundly stupid environment consisting of animals who are not very bright, rocks which are quite clearly stupid, and other electronic forces which have only rationality in so far as our physicists can impose it upon them.

Therefore, we feel quite alienated from the outside world. We feel that we are mere occurrences. We arrive in this world for a short time and then disappear forever. So make the best of it while you can. We have absolutely no idea of experiencing our relationship to the physical universe as both ecologists and physicists know it to be.

The ecologist knows that a human being or any other organism is not something that comes into this world from somewhere else but is an expression of it; grows out of it like fruit from a tree. And it's absolutely imperative that we realize this. Because only on the basis of that new kind of conception of the human being, or felling of human existence, can we have the motivation for developing a technology which will cooperate with the environment instead of merely destroying it.

If you are a great wine-bibber and you love to drink, you must realize that with that goes a love of grapes. And if nuclear energy in the end turns the planet into a star that may be the way all of the stars were made. But, you see, you won't disappear. The important thing to realize, you see, is that if this goes on and on and that's the process, then whatever new human beings of whatever kind--insects, mammals, fish, people--wherever they come into being, each one of them



Cont. from pg. 3

Wheels. Mobility. Real families. Colively. The use of all this generous and undemanding Planet. Earth. At will. With loved one, friends. It is all in our heads and hands, my grandfather used to say. They can't take that away from you. And we can take it anywhere. And wait.

III

It is quite clear that gluttony, greed, lack of compassion have caused America to become the most despised nation on this Earth. And the sad thing is, as my Polish wife tells me, we were and still could be, the hope of all. Instead we have not one friend on earth despite the babblings of that Texas millionaire in Washington.

We face great holocausts, terrible catastrophes, all American cities burned from within, and without.

However, our beautiful Planet will germinate, underneath this thin skin of City the green will come back to crack these sidewalks. The stinking air will blow away at last, the bays flow clean.

And there will be signs. We will know when to slip away and let these murderous fools rip themselves to pieces.

In the meantime, stay healthy, there are hundreds of miles to walk and work. Keep your mind. We will need it. Stake out your colively retreat. Learn the berries the nuts the fruit the small animals and plants. Learn water.

Build whatever colively is your Way.

For there must be good men and women in the mountains, on the beaches, in all the neglected beautiful places, that one day we come back to ghostly cities and set them right, at last.

AND THERE MUST NOT BE A PLAN! It has always been the plan that did us in.

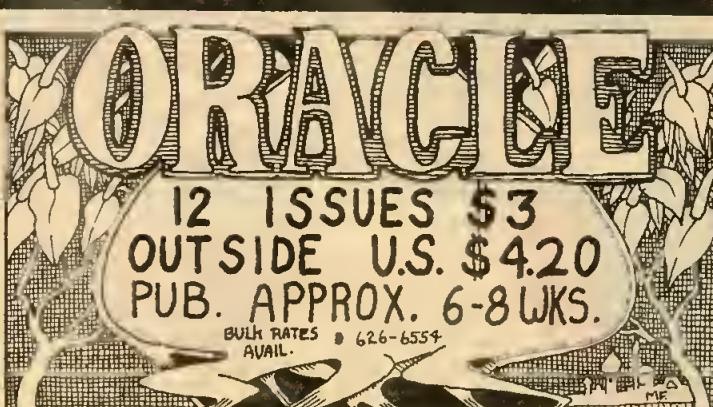
In all that rubble, think of the beautiful trinkets we can wave above our heads as we dance!

As we do right now. As we do RIGHT now!

Meanwhile (1) Freak Out (2) Come back (3) Bandage the wounded and feed however many you can, and (4) Never Cheat.

Lew Welch

9-1-67



Some is purchased, other has come through the government's good rationing plan, which I was told was being threatened by the authorities at Drop City in Trinidad. Eventually, of course, each City intends to become self-sustaining by growing their own crops, etc.

At Trinidad, the Domes are completed and have proven very successful in sheltering the Family. New Buffalo and Drop City South are at present in temporary quarters; the former in canvas Tipis and the latter in an old adobe complex close-by their Domes under construction. In short, the transitional machinations necessary to daily life seem to be there when needed.

For one thing, the individuals involved are able and most of them have been in the Southwest long enough to be adept at securing the necessities. What one is finally interested in is the eventual success or failure of the undertaking.

There are certainly in American history many precedents for the Drop Cities. Oneida comes immediately to mind. Countless others have appeared only to fold in less than a generation. One could, of course, take the success of the Drop Cities as an article of faith in the Love Generation, otherwise, one can certainly add that never before were the underlying reasons for such attempts as these as numerous, expansive, and as well-articulated as at present.

Everywhere, it seems, people, even those far removed from such a way of life, are at odds with the regimentation, alienation from their society and from themselves, and simply sheer drudgery of their lives. Equally, it seems that if means were readily available to drop out of this vicious cycle there would be no one who would not do so.

I will not attempt here to go into why they do not in even greater numbers, but I can say that almost everyone agrees that there must be a better way. Drop City does not in any way represent a regression; it simply represents a rejection of the implied premise in the American way that truth and happiness can finally be made available in the accumulation of material accoutrements at the expense of spiritual growth, which everyone agrees is the final end to the activity of life.

I emphasize those material accoutrements which displace and distort and repress the mental and spiritual development. Comfort, while a relative issue, is still what everyone desires. Drop City is not an attempt, wherever it might develop, to return to primitivism. The virtues and vices of technology will have to be reckoned with. Likewise, population increases. But one thing the Drop City does represent is a channeling of energies in a creative and meaningful manner.

Perhaps the final solution is that all cities will become Drop Cities. That they will finally wake up to the truth that the present ones represent. The brotherhood of man, the importance of strong, but non-puritanically derived family units (in the fullest sense of that term) and activity that is rewarding to the participants.

What these cities represent it would seem are simply cities as they should be. Neither something new nor unique. Neither primitive, so-called, or progressive. But a community of people living life as it was meant to be lived. Activity and work but not out of external expectations or societal illusions.

Drop City is one of many attempts at creating a humane organic alternate community with very little material resources in usually hostile environments. These communities rightfully discourage curiosity seekers. The Oracle considers them examples and explorations. Begin your own communities and stay out of their hair. You are one of many. ~ by Bill Dodd

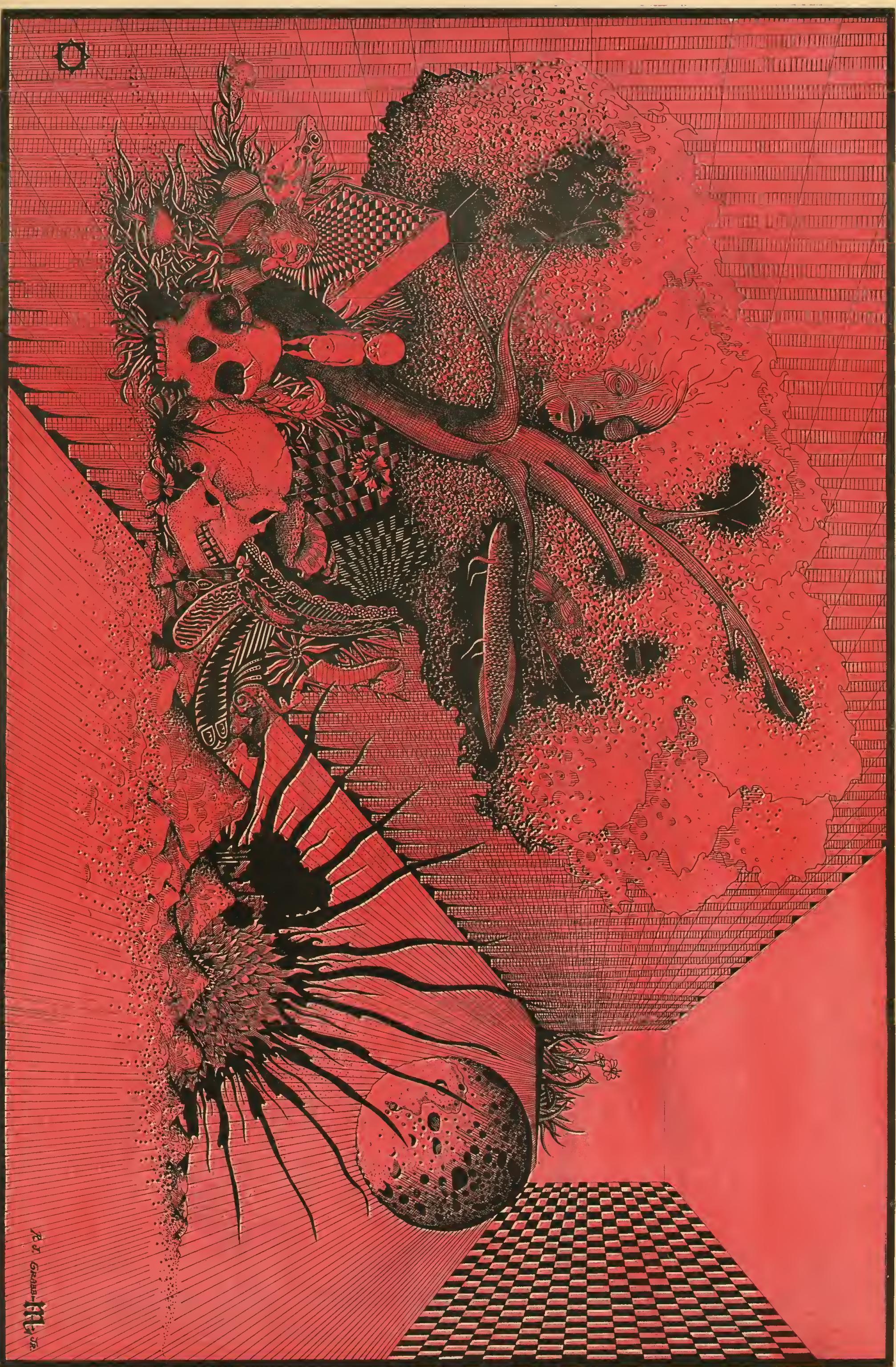
Lynn Ferar
Mark DeVries
Martin Linhart
Max Flores
Pepe
R. Wesley & Susan Ackerman
Reb Barker
Richard Honigman
Ron Thelin
Seymore
Stephen Levine
Steve Schafer
Steve Walzer
Tiffany
Tom Weir
Travis Rivers
Jesus Christ
Govinda

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Allen Cohen
Andy Boehm
Arthur Groff
Azul Zangpo
Bob Schenepf
Brent Daingerfield
Bryden
Colin McHamey
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1





not free, so I won't let you play your own buttons. That's depraved. But get yourself an opposite number, hopefully of the opposite sex, but I'm not going to be rigid, and play each other's buttons. If the mice experiments are any example, you've got it! It's what you've been looking for! Anybody want anything else? Wanta join the club? There's something annoying about it. My grandfather would be very upset. He'd be more than upset. It's clear that's not what you want by and large, so I would guess only 5-10% of Americans would go for it. But the rest of us are going to find it somehow inadequate. But it's very hard to explain why it's inadequate.

One of the points which strikes me is that when you do any study of groups from the viewpoint of objectives—that is you have some kind of objective, a nation trying to increase wealth, or businessmen trying to make money, it can be people trying to win a football game, I don't care what it is—you soon find that there's a role for what's called the rationality of irrationality. That is, you cannot do your objective efficiently by almost any criteria you care to mention unless you can lock yourself in on some issues rigidly. To give you a simple example: any business situation—unless you can lock yourself in to paying money, you can't borrow money. A society which doesn't feel an obligation...well, do you know the game of chicken? If you get in a car dead drunk, throwing whisky bottles out the window, very blind, throw the steering wheel out, you win that game. Because you're locked in. I'm not recommending that, but I'm describing in a very dramatic way some of the roles of irrationality. For many people, getting married for life may be a very important thing for them. Literally. Because that's the only way that they can conceive of it. They simply cannot give and receive unless they feel that it's permanent. Take away the concept of permanence and they can't have the same kind of relationship.

Carl Rogers said, and I think correctly, that in an interpersonal encounter, you can get a kind of feeling that would come to most people only after a lifetime of interaction. Now, that's a typically American thing too. If you go to Europe, you'll find that people don't call each other by the first name unless they went to high school or college together. If you look at World War II, for example, if you had a guy next to you who was killed, and he happened to be a close relative or very close friend, you often get a syndrome of tremendous guilt. Because you first feel happy that it was him not me, and you then feel very guilty for that happiness. It turns out that Americans get that syndrome for someone they met last week with the first-name basis and get along with them very well. To Europeans that closeness looks very ersatz. They find it incredibly shallow. I think the other kind of course will also satisfy us. We get in the habit of getting into relationships with someone we brushed past in the elevator. You know, we shared that experience together so I can give you my most intimate thoughts and you can give me your most intimate thoughts because what could be closer than sharing the same elevator. I think you'll find people like that in life. But I think many people here would not like it. Who's to say who's right and who's wrong? I really don't know.

I'm not trying to knock the T-groups. I think they're a good thing, and they may well develop this new human being. And it may be very different from anything Carl Rogers or I think of. I don't know what it'll be like, but I would give you even money for a new human being in the 21st century. But I really doubt that he'll be a hedonist, a dropout, a materialist, a console player...I rather suspect he'll be a little bit like me.



QUESTIONS AND ANSWERS

Q: Could you comment on where you think the internal revolution of psychedelic drugs is taking us?

WATTS: I think the psychedelic drug problem is in a very primitive condition, both as to the sophistication of the chemicals in question, the predictability of their effects, and the way in which they are used. They are instruments of extremely high potency, and the way we are using them at the present time is as if we forbade children to play with extremely dangerous automobiles, but there were enormous clubs scattered all over the country for doing just exactly that without any supervision whatsoever and without any particular wisdom. The usual way the United States deals with difficult problems is on the principle of the ostrich which is to pretend that they do not exist. I think we have in this dimension what people have often called an exploration of inner space which is quite as important potentially as any other exploration that man has made. Instead of throwing up our hands about it in horror, or going overboard for it with unbridled enthusiasm, it's one of those things which we should take, not seriously, but sincerely. And really work at it.

KAHN: I'm going to make a couple comments on it. First, I think it's clear that Western culture and the United States in particular has very much neglected this side of the human personality, sometimes known as "inner space." I would assume that as part and parcel of this post-industrial revolution there will clearly be more emphasis on so called Dionesian man, spiritual man, mystical man, and the drugs definitely go in this direction. They clearly lead to an increase in privatism of the personality if any of the reports are right. They lead to a withdrawal from structured situation to unstructured. One of the real problems with the drugs is that maybe the people who so speak could use that change in personality most are least likely to take it; the ones who are already pretty unstructured are the most likely to take it. The ones who in some sense it may be most harmful for. The question of legalizing it either under care or generally is a messy one and I don't know where I would stand. There is a widespread agreement, no particular data, but you don't need data to get agreement, that marijuana is less dangerous than alcohol. So that if you had a choice between marijuana and alcohol, you'd probably choose marijuana. On the other hand, if the question is whether to add marijuana to alcohol that's not so persuasive that it's less dangerous. Alcohol does cause a lot of damage in the world and you're asked to sort of double it or at least by half. And that's something you want to look at with care. Now, I'm perfectly willing to concede the likelihood, and certainly the possibility, that marijuana is less risky to the average person in terms of habituation or personality destruction than alcohol, but that still doesn't settle the issue. There seems to be a great deal of evidence that it does create personal problems among some per cent of the population. Small, but we often deny things to the majority because we think that five per cent can't take it. My own guess is that despite this argument, marijuana will be more or less legalized in the next ten-twenty years, and we got to be prepared to live with it. I think it's just going that way. I don't know which way I would vote myself. The stronger drugs have exactly the same argument but just more so. They do change your society, there's no question about that. And that leads directly to the previous comment that maybe you don't want to reject some of those old things that fast, maybe you want to let the thing work its own way. But there are a lot of things which change the society, some of them in very unpleasant ways. This is a case where you want to look with care before you jump. It's practically impossible to work it backwards. My guess is that they'll all be legalized, or effectively legalized, unless you have a sort of right-wing authoritarian swing which I don't really expect.

ROGERS: I liked what Alan had to say, and I'd just add this little bit to it. It seems to me our society is sufficiently affluent now that we do begin to feel the need to explore new areas and consequently to look inward, and drugs is an enticing way of doing that. We need to know much more about it than we do now. I think also we will find that there are probably many ways of achieving the same kind of inner exploration, inner experiences without drugs. I am interested that a number of people who have used drugs have now come around to the point of view of feeling "Yes, but I can accomplish just as much for myself without the use of drugs." So there is a wide area to be explored there, and I liked Alan's note of caution on it too.

Q: Have you read *Report from Iron Mountain*, and if so what is your answer to its main thesis, the necessity and inevitability of war?

KAHN: I think of *Iron Mountain* as one of the most interesting phenomena of the last two-three years. It's supposed to be a satire, and I think it is. The question is a satire on what? If I was going to write a satire on some of the beliefs of say some of the protest groups in this country, I'd say well these are the kind of people who think for example that a US government committee would write a report saying that war is essential, that medical science is bad, that slavery is good, and they would find a name for that report and send it to the government and say "This is the answer to your problems. We've got it on computers, and you can't argue with it." My friends would say, "Look, there's nobody in the country who thinks that way. I mean nobody thinks that the government operates that way." Well, it turns out that a fair per cent of the population do. And now the question arises: how can these people think that the government operates that way? Well, one possibility is that maybe the government does operate that way! I haven't noticed it, and I've looked around. I think you have a kind of alienation here which has gotten to the point of mania. Literally manic. Remember my illusional life I was talking about, this is what I was talking about. People take this kind of thing seriously, they do. Now of course, you've got to be a little careful. If you go to the war industry, you'll find that most of the workers there think that their prosperity depends on the war. If you go to the businessmen, you'll find a high per cent, but not all of them. There is no study I have ever seen of any sort, whether left or right, that was mildly respectable that argued that war production

played an essential role in the economy. Just to give you the numbers, according to *Iron Mountain*, we simply can't consume the goods that are consumed in war. Alright. Last year we spent 70 billion dollars in defense preparations, which is just the increase in the gross national product which we consumed. Did anybody notice any trouble in consuming last year's gross national product? The increase? I didn't see any trouble! In other words between '65 and '67 we added to the GNP more than the defense budget and consumed every bit of it, and I didn't see anybody having a problem. And we've done that every two years for the last fifteen. It's just that trivial. And yet you find serious people taking it seriously. Why and how?

WATTS: Well, I haven't read this particular book. But when you speak of war as a necessity, I think that's just one of those things that we used to talk about, that it was really very necessary for women to bear children in agony. It was sort of one of those things, the sort of masochism, we feel condemned to these procedures. As a matter of fact, we can change them overnight. You just have to get out of your head the idea that this is just a law of nature, that you have to be aggressive in a certain way. A lot of that is a kind of role playing. When you want to cure people of certain habits, you can do so very quickly by getting them to change their conception of their personality, and that means it's based on a thorough questioning of what your basic assumptions are about: who you are and what is human nature. There is no fixed quantity for human nature. It's an extremely malleable thing. Only people who don't want to change very much always argue that human nature is unchangeable.

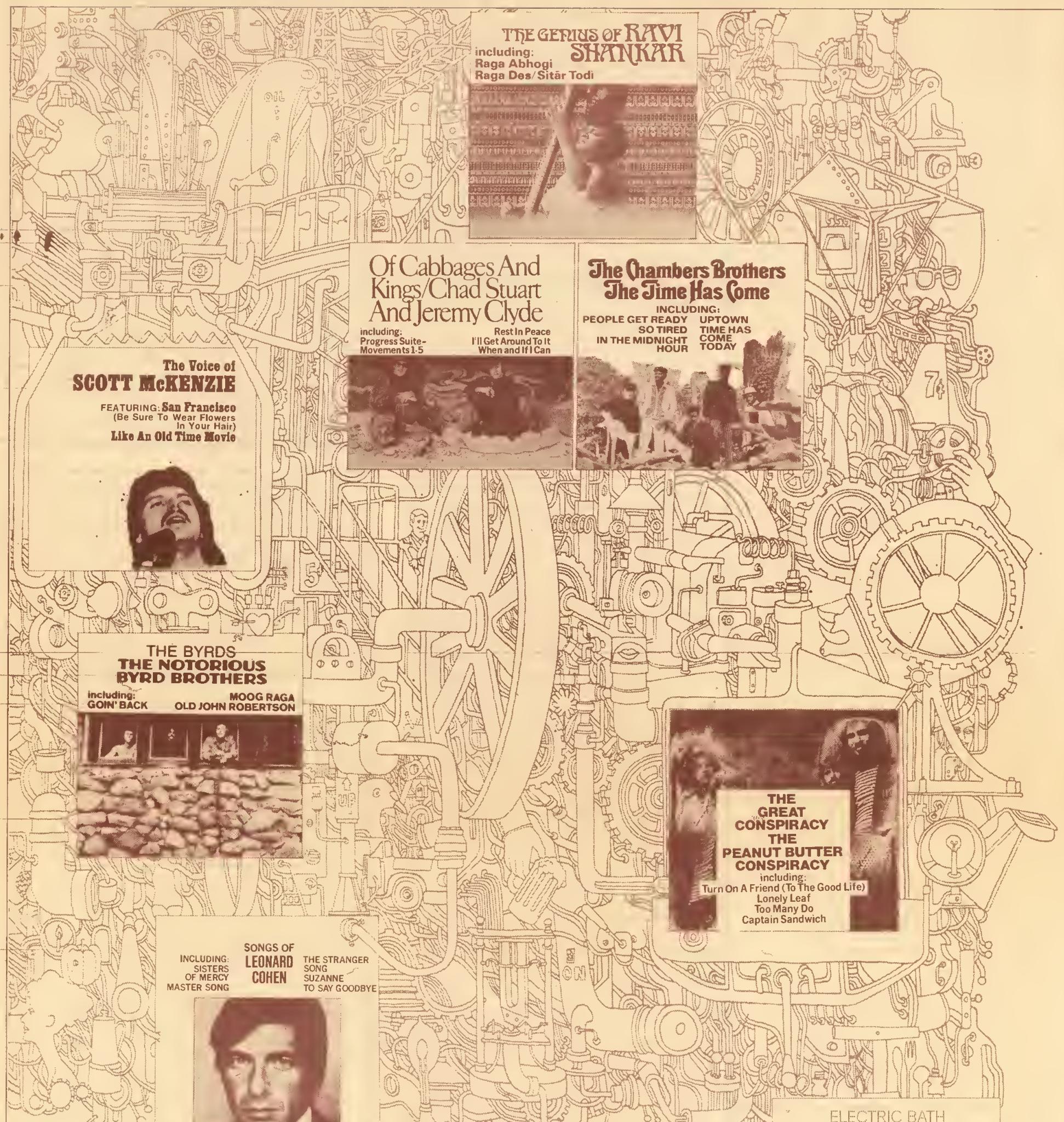
Q: Today spiritual thought and experience are nearly unheard of in the Christian world. What are the possibilities for the development of spiritual man in the future? And, if the spirituality develops, what form might it take?

ROGERS: I'll take a small shot at that one. I don't like the term "spiritual"; it doesn't come very natural to me. But I think that the richness of interpersonal experience that we're discovering in a number of situations is probably quite similar to what in the past has been called "spiritual experience." And I think that we may very likely see what I would regard as a somewhat more down to earth interpersonal spirituality, if I'm forced to use that term, in the future than we see now. I think there will be less perhaps that has any supernatural flavor to it.

WATTS: I don't like the word "spirituality" either because it implies a dimension of life which is exclusive of or in some way outside of our sensory input. But I do feel that it goes beyond the domain of the interpersonal. That's certainly included in it, but the great wonder that man has is not merely in the domain of his relationship to other people, but his curious situation in this extraordinary cosmos in which the more he knows about astronomy the more startling the whole thing is. The more he knows about physics...but uh we find it relatively easy to understand our human situation and our relations with humans, but what on earth are we doing in this extraordinary fireworks display called the universe? And the development of a feeling of an increasing at-homeness in this thing may lead us to conceive it less as a thing, a contraption, a system, and more as what Carl Rogers calls personal. But not in the sense of something with whiskers on, you know, a personal God, but as something alive like an organism instead of something dead like a mechanism.

KAHN: Uhh...I'm an agnostic...anduhh...a reluctant agnostic...that doesn't mean I can't have spiritual experiences, and it doesn't mean that people can't be agnostics and even be interested in Dionesian type things, even a certain degree of mysticism, and even play along with myth as literature. You know, read it and kind of half believe it. But there's always that nagging notion that this is in fact a game. You know as opposed to my grandfather who was not playing games. You know and this kind of thing, they're dead serious about it. It seems to me clear that people will find the agnostic life and the atheistic life more and more empty for a number of reasons, the most important of which is that the charisma of economic, materialistic, and even scientific society is decreasing. It just doesn't grip any more. Yes, physicists are not going to be attracted by the mystery of physics any more, they're all becoming bio-physicists or moving out of the field. They're finding it unexciting. And I assume you'll get a wave of religions in the United States: esoteric religions, Oriental religions, mystic religions, brand new ones, made up ones, and these will fulfill various roles for various people. And it may well turn out that one of them may become kinda dominant. If that's true by the way, those tend to be unpleasant periods in human history. You have a kind of catharsis before you have any new religiosities.

ROGERS: Uh, uummm, because I feel we're getting into the role of playing the academic game. You...we talk to you, then you ask us the questions and we give you the answers. I don't know what to do about it in this particular situation, but I just will feel better if I say I don't like it. (Aud. Hosannah)



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DAVID SANDBERG

woman

your body is a good design

to hold me

to take
the charge

our coming
together

coiled flesh glistening
we two
a
becoming

convoluted

woman your body
driven by a web of need
crawling upward

your cunt is a well of
opening

you take my root
muscle

driven deep into the flower of your being

fantastic hot borer gentled
by your depth

suck it dry

all the juices of my
growing
for your need

your belly swollen
earth-woman

i am sky

cloudless deep

i wait to
see a growth
of mandrake

from your thighs

woman

wife

moving
in a windowed
world
or trapped
into a response
(steam rising from sun-soaked
house rooves after rain
picking images

from floors of stone
wavering
stalks of dread
or
birds
coming at us
an attack of the senses
filling the mind
an

attack of
FREEDOM!
coming sure-
tooted
across fields at
night
i am carried
on a blade of breath far
beyond
my normal zones

what crimes must i commit (did & do commit) to make an action, what motion is good motion. real motion? i sit bewildered, & make the keys go faster. my shoulder so sore still & pained that typing is harder & harder. i should be a player piano.

i search to seek, to give up, be done with seeking, to find, or i think to hold something up, to myself mostly, & say, something like, look here shithead, this is the way to do it. but can make no models of sturdiness, & it all crumbles in my four fingers (forefathers, flushers) demons crowd my night, making vision an arduous & trying thing.

super vision, but an more ordinary kind.

i dont even know what i'm saying half the time, dont know what its all about, & run screaming thru labyrinthine corridors of my cell-body-holy-ordering of things, grasping at flashes of light, which are bloody fish which disappear as i reach for their lantern cave-like eyes.

* i bend, god i bend, & sway on some solid foundation that i can no longer trace culturally religiously morally hereditarily or even by drinking tracer fluid & pounding on a dark voyage thru my veins.

Maybe you should get away from 1360 before it caves in, move into a tomb, or a fish box & pray from that kind of home. I worry for your safety & at the shark toothed tiger people. biting at your only flesh, & I sing to lose myself in total reality dream.

I'll see you inside of 5 days. If not the floating pieces of my body will drift over everything, a fine black rain of dust.--

JESUS, I AM SICK OF THE SPIRITUAL WARFARE!

YES, HERE WE ARE IN THE DEATH OF HELL!

OK, BLACK ROSE OF THUNDER!

YOUR BODIES AND KISSES ARE MY
ETERNITY!

FLECK BOOT MECURY VAPORI

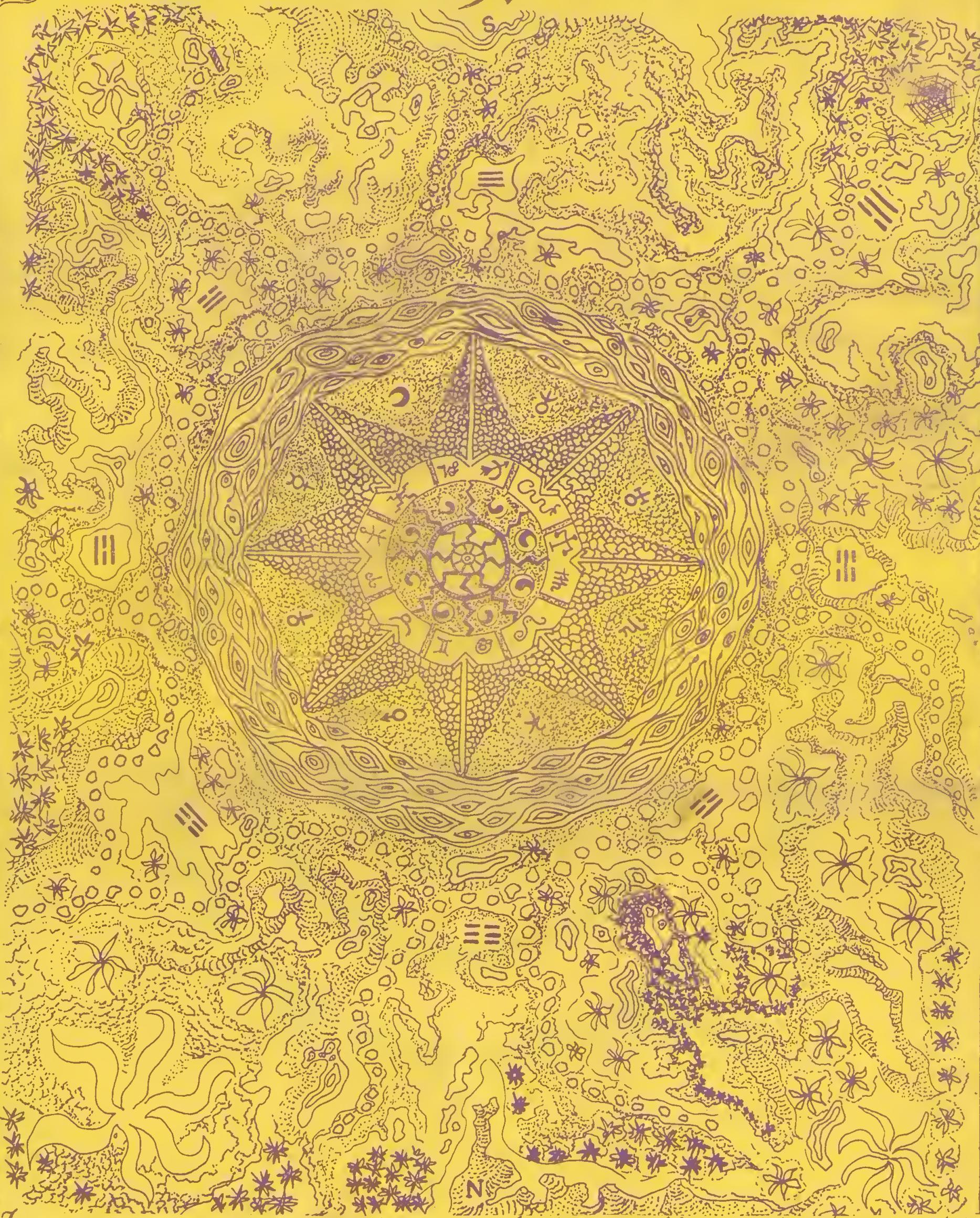
Michael McClure

43. KUAI - BREAK - THROUGH. DANGER.
TUI IT is necessary to notify one's own city.

(RESOLUTION)

It does not further to resort to arms.

CH'IEH



In a resolute struggle of the good against evil, there are definite rules that must not be disregarded. First, resolution must be based on a union of strength and friendliness. Second, a compromise with evil is not possible; evil must under all circumstances be openly discredited. Third, the struggle must not be carried on directly by force. If evil is branded, it thinks of fighting against it blow for blow, ourselves get entangled in hate and passion. Therefore it is important to begin at home, to be on guard in our own persons against the faults we have branded. In this way, finding no opponent, the sharp edges of the weapons of evil become dulled. Finally, the best way to fight evil is to make energetic progress in the good.



BOB SIMMONS